The Independent.

" BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN BUT GOD, WHICH TRIETH OUR HEARTS."

VOLUME XI. NEW YORK, THURSDAY, MAY 5, 1859. NUMBER 544.

The Independent

IS PUBLISHED FOR THE PROPRIETORS BY JOSEPH H. RICHARDS, AT NO. 5 BEEKMAN STREET, NEW YORK.

TERMS:

By mail, $2 00 per annum in advance.
" 2 50 " after three months.
" 3 00 " after six months.

By carrier, 50 cents additional to the above rates.

We shall be obliged to adhere strictly to these prices.

Orders for the paper, accompanied with the money, addressed to the "PUBLISHER OF THE INDEPENDENT," and prepaid, will be considered at our risk.

ADVERTISEMENTS.—Twenty cents a line each insertion; Business Notices, twenty-five cents; Reuns, thirty cents. A liberal discount on large bills.

PARAGRAPHS and special notices to subscribers will be found on second page.

ANNIVERSARIES FOR 1859.

SATURDAY, MAY 7TH.

American Baptist Free Mission Society.—In Metropolitan Hall, Jersey City, at 10½ o'clock A M. To continue three days.

SUNDAY, MAY 8TH.

P. E. Church Missionary Society for Seamen in the City and Port of New York.—In St. George's church at 7½ o'clock P M.

American Home Missionary Society.—Sermon by Rev. William T. Dwight, D.D., of Portland, Me., Madison-square Presbyterian church, at 7½ o'clock P M.

American F. G. Society and Home of Friendless.—At 7½ o'clock P M., Dr. Parker's church, cor. Fourth avenue and Twenty-second street. Dr Asa D Smith, Dr. Hague, and others will address the meeting. The children will be present.

MONDAY, MAY 9TH.

New York Magdalen Society.—At the Asylum, Eighty-eighth street, at 11 o'clock A M.

Union Theological Seminary.—In the Mercer-street Presbyterian church at 7½ o'clock P M.

American Seamen's Friend Society.—Presb. church Fourteenth street, corner of Second avenue, Rev. A. D. Smith's, at 7½ o'clock P M.

American Baptist Free Mission Society.—Rev. George B. Cheever will preach before the Society, at 7½ P.M., in Metropolitan Hall, Jersey City.

TUESDAY, MAY 10TH.

American Anti-Slavery Society.—In the City Assembly Rooms, Broadway, above Canal street, at 10 o'clock A.M., and 7½ o'clock P M. William Lloyd Garrison will preside.

American and Foreign Christian Union.—In St. Paul's M. E. church, Fourth avenue and Twenty second street, at 10 o'clock A M.

Baptist Consolidation Convention.—Oliver street Baptist church, at 10 o'clock A M. To continue two days.

New York Institution for the Blind.—Exhibition in Academy of Music, Fourteenth street, at 4 o'clock P.M.

Ladies' M. E. Home Mission in Five Points.—Academy of Music at 7½ o'clock P M.

American Congregational Union.—Sermon by President Woolsey of Yale College, in Tabernacle, Broadway and Thirty fourth street, at 7½ o'clock P M.

New York State Colonization Society.—In Reformed Dutch church, Lafayette place, at 7½ o'clock P M.

New York Sunday-School Union.—General Anniversary in the Cooper Institute, at 7½ o'clock P M.

WEDNESDAY, MAY 11TH.

American Tract Society.—Academy of Music. Business meeting for election of officers, etc., at 9 o'clock A.M. Public meeting same place at 10 o'clock A M.

Church Anti-Slavery Society.—Church of the Puritans, 10 o'clock A M. Addresses by Dr. Cheever and others.

American Anti-Slavery Society.—Second day.—City Assembly Rooms, at 10 o'clock A M.

African Civilization Society.—Church of the Puritans, at 3½ o'clock P M. Addresses by Rev Henry Wilkes, D.D., Theodore L. Cuyler, H. H. Garnes, and others.

American Temperance Union.—Hall of the Union, Cooper Institute, at 7½ o'clock P M.

American Home Missionary Society.—Anniversary Exercises in church of the Puritans, at 7½ o'clock P M.

New York Young Men's Christian Union.—Dodworth's Hall, Broadway, near Grace Church, at 7½ o'clock P M.

THURSDAY, MAY 12TH.

American Bible Society.—Anniversary in the Academy of Music at 10 o'clock, A M. The officers, members, and delegates meet in the Bible-House, Astor-place, for business, at 9 o'clock A M.

American and Foreign Bible Society.—South Baptist church, 29th street, near 8th avenue, at 10 o'clock A M. Business meeting at 9 o'clock, A M. Sermon by Dr. Dowling in the evening.

American Tract Society of Boston.—Church of the Puritans, Union square, at 10 o'clock A.M. Addresses expected from Rev. Dr Kirk, Henry Ward Beecher, and others.

American Congregational Union.—Meeting for choice of officers and other business, 3 o'clock P.M., at the City Assembly Rooms, 448 Broadway.

New York Institution for the Deaf and Dumb.—Exhibition in Academy of Music, at 4 o'clock P.M.

Five Points House of Industry.—Academy of Music at 7½ o'clock P M. Good speaking and singing expected.

Congregational Collation.—City Assembly Rooms, Broadway, at 7½ o'clock P M

National Woman's Rights Association.—Mozart Hall, Broadway, between Bleecker and Amity streets, at 7½ o'clock P.M.

FRIDAY, MAY 13TH.

American Board of Commissioners for Foreign Missions.—Academy of Music, Fourteenth street, at 10 o'clock A.M.

American Baptist Home Mission Society.—Calvary Baptist church, Twenty-third street between Fifth and Sixth avenues, at 10½ o'clock A M. Three days.

New York Young Men's Christian Union.—Social meeting in Dodworth's Hall, Broadway, 7½ o'clock P.M.

SATURDAY, MAY 14TH.

American Baptist Historical Society.—Tabernacle Baptist church, Second avenue, at 7½ o'clock P M., Dr. Hague in the chair. Oration by Rev. S. S. Cutting, on "The Province and Uses of Baptist History."

SUNDAY, MAY 15TH.

American Baptist Publication Society.—Tabernacle Baptist church (Dr. Luthrop's.) Sermon by Rev. Robert Turnbull, D.D., at 3 o'clock P M.

MONDAY, MAY 16TH.

American Baptist Publication Society.—Business meeting in Tabernacle Baptist church (Dr. Luthrop's) at 10 o'clock A.M.

TUESDAY, MAY 17TH.

American Baptist Missionary Union.—Meeting of Board of Managers in First Baptist church, Broome street, at 10 o'clock A.M.

THURSDAY, MAY 19TH.

American Baptist Missionary Union.—Annual meeting, First church, at 10½ o'clock A M.

Our Special Contributors.

SOBER SECOND THOUGHT.

TO THE OFFICE-EDITORS:

GENTLEMEN: The world at large do not understand the mysteries of a newspaper; and, as in a watch, the hands that are seen are but the passive instruments of the spring, which is never seen, so, in a newspaper, the most worthy causes of its prosperity are often least observed or known. Who suspects the benefit which a paper derives from the enterprise, the vigilance, and the watchful fidelity of its publisher? Who pauses to think how much of the pleasure of reading is derived from the skill and care of the printer? We feel the blemishes of printing if they exist, but seldom observe the excellences. In like manner, how few of all our readers dream that *The Independent* owes a great deal of its excellence to the springs that lie coiled up in the office, named Office-Editors, in distinction from the Editors who originate the mischiefs that appear upon the editorial page?

We eat a hearty dinner, but do not think of the farmer that raised the materials thereof, or of the cook that prepared them with infinite pains and skill. But a cook of vegetables, meats, pastries, and infinite *bon-bons*, has a paradisaical office in comparison with an Office-editor! Before him pass in review all the exchange newspapers. He is to know all their contents—to mark for other eyes the matters that require attention. His scissors are to be alert and clip with incessant industry all the little items that, together, form so large an interest in the news department. He passes in review each week every state in the Union, through its newspaper lens; he looks across the ocean, and sees strange lands, and, following the sun, he searches all round the world for material. It will require but one second's time for the reader to take in what two hours' research produced. By him are read the manuscripts that swarm the office like flies in July. It is his frown that dooms them. It is his hand that condenses a whole page into a line. It is his discreet sternness that restricts sentimental obituaries, that gives young poets a twig on which to sit and sing their first lays.

And the power behind the throne, in newspapers as in higher places, is sometimes as important as the throne itself. Correspondents, occasional or regular, stand in awe of that silent power which has the last chance at an article, and may send it forth in glory or in humility. And, in short, as the health of the body depends upon good digestion, so the health of a paper depends upon that vigorous digestion which goes on by means of Office-editors.

Ought they not to be honored? And since little fame attends them, they should at least have their creature-comforts multiplied. From that dark and dismal den in which they have so long had purgatorial residence, they are at length translated!

We write this article in THE NEW OFFICE over Park Bank, and directly opposite to the Old Brick Church. Not a dark and smoky hall; not tumbled with newspapers, nor soiled and dilapidated, but clean, white, carpeted, cosy, and orthodox! Years sit lighter upon venerable heads here, and the youthful genius shines more wisely than ever! And if, henceforth, *The Independent* does not come forth more luminous and amiable than even hitherto, there will be no excuse for it in the local habitation.

Those friends who wish to *see* the truth of our description can do so by calling. But no person need expect to be admitted unless he brings one new subscriber! *

BAPTISM AND COMMUNION.

Communications.

No. I.

TO THE EDITORS OF THE INDEPENDENT:

IN your editorial last week on "Christian Brotherhood," you assert that in respect to "the question of open or close communion" "you have never been able to see how the principle of the Baptists differs from that of the Congregationalists." "The principle is, that only members of churches are admitted or invited to the Lord's table, that only baptized persons can be members of churches." This concession has suggested several inquiries. Do not the Baptists regard Methodist and Congregationalist believers as constituting churches? Do they not justify us in celebrating the Lord's Supper? Do they look upon it, when observed by us, as a veritable sacrament, or as a sacrilege—a farce? Do we not invite *all* members of Christian churches, and do they not exclude some who are such by their own admission? At a recent examination of a candidate for ordination, he gave this definition of a church: "A body of immersed believers."

One of the most eminent divines of the Baptist denomination objected to the definition, asking if he did not regard Congregationalists and Methodists in their covenant relations as forming churches, and if he would not justify them in observing the Lord's Supper. To which he replied "Yes" without hesitation. We admired his catholicity more than his consistency and logic. In the progress of the examination, he said that "he should not exclude from the communion a good Congregationalist or Methodist brother (not immersed) who might feel it his duty and desire to partake of the sacrament with them."

From the position in which he unchurched all but Baptists, he swung clear over to the other extreme. It was then objected by members of the council that this last position was that of open communion, and the Doctor, thinking he had gone too far in the other direction, attempted to draw him back to the denominational line, and argued for restricted communion. Which, now, is the better—to unchurch us all and then receive us as brethren to their table, or acknowledge we are good Christians and members of churches and then exclude us from the sacrament? Is the principle of the candidate or the Doctor's like ours? Do the Baptists unchurch Methodists, Congregationalists, Presbyterians, and the great body of the Christian world? If not, is not their practice of close communion justly chargeable with "narrowness and bigotry"? If we celebrate the Lord's Supper in a Christian and profitable way, is it not bigotry for Baptists to reject our invitation to the table and fellowship of the Christian brotherhood!

AN INQUIRER.

No. II.

Baptism Under Protest.

In *The Independent* of 21st April, a singular case is presented of an "Outer-Court Worshiper," and a call made upon your readers by the Editor to help him out of the difficulty which the two questions at the close of the letter sent him presents.

It appears that the writer of this letter, like many others, had one parent who was a Baptist and the other a Pedobaptist; and between them the child was religiously neutralized, the acid and the alkali forming a *tertium quid*. The child grew up to manhood or womanhood. We shall suppose the former. He is quite religious—reads every book which treats on the subject of Baptism, and prays for light. I would advise him to read only one book—the New Testament, with special reference to the subject and action of Baptism, and mark every passage; and if he arrives at any satisfactory conclusion—instead of praying for more light—*act* upon the light which Christ and the apostles already have given. Many a soul has been self-deluded who, having learned his duty,—but not liking to do it—has piously prayed for "light!" God gives us "*wisdom*" when we ask for it in faith, but he gives us *knowledge* or "light" only by a diligent and devout reading of his Word.

But the aforesaid person sought for admission into a Baptist church—stating at the same time that he was not baptized—meaning by it immersed, and was of course rejected. A second application was made to another church (I suppose to a Pedobaptist) and met with a similar *caveat*. For it must be observed that both these churches adopt similar principles—rejecting all persons who in *their* judgment are not baptized.

A third person advises the applicant to submit to baptism "under protest" and throw the whole responsibility upon the church. And justly concludes that such an act would savor little of that "godly sincerity" which should mark the acts of the Christian. And then concludes by asking if any case in the New Testament can be found of a church excluding any one from its body entertaining such a belief, and willing in every other respect to be admitted!

We answer—

1. The division between the parents of this person is no plea now, he having arrived at the period of responsibility, or else the parental errors of Judaism, Papalism, or Infidelity would form an apology for any neglect of their children or disobedience to the expressed will of the Lord. The personal responsibility of the party is a prime matter to be taken into account. This should never be ignored or sacrificed.

2. The piety, prayers, anxieties, etc., of the applicant cannot be plead [*pleaded*] as an excuse for neglecting the plain and positive ordinances of Christ. The word of the King is supreme, and cannot be set aside by the plea of sincerity.

3. The application for admission into a Baptist or Pedobaptist church without some acknowledged act of baptism, deemed valid by those respective bodies, was simply an act of folly—if not something worse.

4. And as for such a precedent as he seeks on the pages of the New Testament, in vain may he look for it. No one was so illy [*ill*] taught his duty by the apostles of Christ. And it is doubtful if a mind and conscience so perverted ever could exist under their clear and convincing teachings. Such a state of things has originated by quaffing too deeply of the double-distilled wine of a Babelized sectionalism. [We presume our friend means *sectarianism*—EDS.] Jesus Christ said, "He that believeth and is baptized, shall be saved." The apostles acted under this commission, and all who believed were baptized. Let the inquirer go and act accordingly. Whether Infant Baptism is required or not, we shall not consider. But since he was not baptized in infancy, and is now an adult, "what hinders him now that he should not be?" His infancy he can't go back to, now that he is a full-grown man, and as he has waited so long, let him make sure work of it now. Let him "be buried with Christ in baptism," and he will be readily admitted among Baptist and Pedobaptist churches. Immersion, like a pure "gold eagle," is at par on every counter—and above par, or rather the only thing at par, among the Baptists in particular. J. C.

No. III.

MESSRS. EDITORS: Baptism is "the answer of a good conscience toward God." Its efficacy as a rite is not in the external ceremony, but in its spiritual significance as an emblem. The "good conscience" of the candidate, accompanied with credible evidence of Christian character, is the essential thing in making a profession of religion. The candidate must yield a conscientious obedience to all the commandments of Christ, as he understands them, and must satisfy us that he sincerely does this—that he accepts the will of Christ as the rule of his life. The "case" of your correspondent "Worshiper" apparently satisfies this test, and if so, he ought to be unhesitatingly received into the church of Christ. Our own views on points not vital to Christian character, cannot lawfully be imposed on others as a condition of church-fellowship. We introduce into our Articles of Faith those fundamental doctrines, the rejection of which is equivalent, in our estimation, to a denial of Christianity, and incompatible with credible evidence of a genuine religious experience. But the opinions which may be honestly held respecting an external rite do not belong to this category. In this respect let every believer be fully pursuaded in his own mind; let him have the answer of a good conscience. When a convert from the Papal Church applies for admission to mine, and asks me what he shall do in regard to baptism, I say to him, "If you are satisfied with your former baptism, I am; and if you are not, I will cheerfully administer the ordinance again." When an adult convert from my own congregation says to me that his infant baptism does not satisfy his conscience, and he wishes to be baptized on his own faith, I reply, "I have no baptism to rest on but that which was connected with my mother's dedication of me as an infant to her covenant God, and I am abundantly satisfied with it; but I wish you to be as happily settled in your own mind, and if nothing but a fresh administration of the rite will satisfy you, you shall be gratified." And I would say to "Worshiper," whose views have some plausibility, though I wholly dissent from them, "If a faithful compliance with all that Christ has imposed as a condition of church-membership does not, in your mind, involve the administration of this rite, and your life confirms the sincerity of such a profession, I am ready to receive you to the church without it." But though he may not think it "obligatory," yet if he regards it as simply harmless, I think that he might submit to it, even without a protest. Not unless conformity to this rite would clearly violate his conscience, can he be justified in neglecting, for a quarter of a century, a compliance with the plain, positive, pathetic command of his Redeemer, "This do, in remembrance of me."

We ask our Baptist brethren to allow us to commune with them, not because they think we have been baptized, *but because we think we have been*, and they have full confidence in our Christian characters. The seeming illiberality on this point which does not please me in them, I shall be careful not to exhibit toward another. S. W.

No. IV.

"A Case—Shall we have Open Communion?"

I propose the following solution of the difficult *dividual conscience* VS. *Church conscience*:

of Christ is, or ought to be, based on certain truths or principles which the members conscientiously believe to be taught in the Word of God. For example: We believe that God exists in a trinity of persons; that a change of heart is requisite to church-membership and communion. We believe the latter is as clearly revealed in Scripture as either of the former truths. Now, if an "Outer-Court Worshiper" does not believe either of these truths, what RIGHT has he—what MORAL right—to step up and ask to be admitted into a church which does so believe? Suppose he modestly or impudently says, "I deny God in trinity, but nevertheless would like to join your church;" or "I deny the necessity of a change of heart, and believe I can be saved without being born again." Must the church receive him? Is there a church in the world that has articles of faith which it believes, that would hesitate a moment to reject the applicant! Suppose again he says, "I do not believe in water baptism—nevertheless, I would like to join with you in communion—would like to be a member." Must the church in this latter case sacrifice their belief to his belief? Abandon their conscientious convictions on the subject to his contrary conviction? To me it seems there is but one answer to these questions. An "Outer-Court Worshiper" who shall ask a church to receive him to membership and communion, on terms repugnant to their professed and conscientious views of truth, thereby offers an insult not only to their profession, but to their consciences. He asks them to do for him what they have professed, in the presence of God and of men, to believe is wrong! He has no more right to ask a church to receive him to membership under such circumstances, than he has to ask them to violate their own consciences to please him. As long as he thinks as he does on the subject of water baptism, it is not *his duty* to join with a church that thinks otherwise. In this case I say to him as Paul, Rom. xiv. 22, "Hast thou faith? have it to thyself before God."

On like grounds I justify the Baptists in what we reproach them for as "*close communionists*." Have they the right of private judgment?—a universal Protestant right. If so, they have a right to believe and profess that baptism by immersion in water is requisite to membership and communion. And if we raise a clamor against them for their belief and consistent practice, we become *persecutors* of them for conscience sake. We may, if we can, prove them to be wrong, but do not let us compel them to add inconsistency and hypocrisy to error. Let them practice as they believe. In some respects every church holds to close communion! Even the Quakers would not fellowship one who would not say "yea" and "nay," or cut his coat to their fashion.

CONSISTENCY.

LETTERS ON A JOURNEY.

SAVANNAH, GA., April 27, 1859.

MESSRS. EDITORS: Having left my flock in Brooklyn for a few weeks—not, I trust, like sheep without a shepherd, but safely folded and cared for—I have been spending the time in the chief cities of Carolina and Georgia, and trust that a few of my observations will not be denied an insertion in *The Independent*. My first Sabbath was spent in Charleston, S. C, and the morning found me a worshiper in the Circular Congregational church, which is one of the most noticeable edifices on the principal street, and seems indeed to have given to it its name—one street being called *Church*, because of the location upon it of *St. Philip's*, the Episcopal and in Colonial times the Established church—the other *Meeting*, because upon it was erected the meeting-house of the Independents. It may not be known to most of your readers that Congregationalism is one of the oldest, and until very lately the most flourishing denominations of Charleston. Originally there were three churches—the Episcopal, the Huguenot, and the Congregational. To the last have been attached a good proportion of the leading families of the city, and of its historic names; and to it have ministered a succession of pious and able pastors, the last of whom deceased during the late pestilence which desolated the town the last summer. The church continued to increase and prosper, until some years ago a professedly Orthodox minister came among them, who soon discovered Unitarian sentiments, and drew after him a considerable minority of the congregation, who formed a church and erected a handsome edifice. The Circular church is architecturally an attractive building, and, like most of the other houses of worship, is surrounded by churchyards, in which are sleeping the buried forms of past generations. This gives a peculiarly English aspect to the city, and to my own mind very great impressiveness to the worship which rose from the venerable structure, surrounded by a silent congregation outside, over whose graves roses bloomed and the hanging branches of funereal trees swayed in the breeze. Immediately back of the Circular church and adjoining their burial-ground, is the church-yard of St. Philip's, where repose beneath a plain and undistinguished stone the remains of the late boasted statesman of South Carolina, John C. Calhoun. The Huguenot church is also near, and although comparatively small, is attended by a numerous and fashionable congregation. They make use of a Liturgy, which is modified from the Common Prayer-Book, and it has grown from dissensions in both the Congregational and Episcopal churches I should have said above that, like the Congregational, the Unitarian have within a year been bereaved of their pastor, Rev. Dr. Gilman, and still more recently of a youthful minister, a Southerner by birth, Rev. W. Taggard.

In the afternoon I was a worshiper in the Orphans' church, with three or four hundred children, whose whole support and education is assumed by the City Council. The *Orphan House of Charleston* is indeed the pet charity of the citizens, and deservedly so, for it is an honor to the state and to humanity. It is an imposing structure, of grand proportions, and furnished with every convenience and comfort which can be asked for a boarding or high school. Children of orphanage and destitution are taken from the very earliest years until the age of fourteen and sixteen, when they are apprenticed to some trade or useful calling. The best system of discipline and instruction is adopted, a spirit of cleanliness, comfort, and even elegance reigns, the children are happy, and nothing seems wanting to show that the city is acting the part of a Christian foster-mother. The cost of each child to the city is estimated at not less than $110 per annum; but it is money well bestowed in freeing the streets from homeless children training for vice and crime, from among whom it has the happiness of having given to the state some of her most distinguished citizens. The institution is now about seventy years old, and, to say nothing of past generations, it points to one of its inmates as standing now at the head of his profession at the Charleston bar; and, of the rest, I may select a commander in the U. S. Navy, who discovered the best and deepest channel to the harbor of New York, now the chief inlet of her immense commerce, and gave to it his name.

The evening found me in the midst of a great congregation of the colored people, listening to a sermon from Rev. Mr. Girardeau. This gentleman having devoted himself to the religious instruction of the slaves, and, for this purpose, having turned a deaf ear to the most eligible calls from the chief cities of the country—and above par, or rather the only thing at par, among the Baptists in particular. J. C.

No. III.

MESSRS. EDITORS: Baptism is "the answer of a good conscience toward God." Its efficacy as a rite is not in the external ceremony, but in its spiritual significance as an emblem. The "good conscience" of the candidate, accompanied with credible evidence of Christian character, is the essential thing in making a profession of religion. The candidate must yield a conscientious obedience to all the commandments of Christ, as he understands them, and must satisfy us that he sincerely does this—that he accepts the will of Christ as the rule of his life. The "case" of your correspondent "Worshiper" apparently satisfies this test, and if so, he ought to be unhesitatingly received into the church of Christ. Our own views on points not vital to Christian character, cannot lawfully be imposed on others as a condition of church-fellowship. We introduce into our Articles of Faith those fundamental doctrines, the rejection of which is equivalent, in our estimation, to a denial of Christianity, and incompatible with credible evidence of a genuine religious experience. But the opinions which may be honestly held respecting an external rite do not belong to this category. In this respect let every believer be fully pursuaded in his own mind; let him have the answer of a good conscience. When a convert from the Papal Church applies for admission to mine, and asks me what he shall do in regard to baptism, I say to him, "If you are satisfied with your former baptism, I am; and if you are not, I will cheerfully administer the ordinance again." When an adult convert from my own congregation says to me that his infant baptism does not satisfy his conscience, and he wishes to be baptized on his own faith, I reply, "I have no baptism to rest on but that which was connected with my mother's dedication of me as an infant to her covenant God, and I am abundantly satisfied with it; but I wish you to be as happily settled in your own mind, and if nothing but a fresh administration of the rite will satisfy you, you shall be gratified." And I would say to "Worshiper," whose views have some plausibility, though I wholly dissent from them, "If a faithful compliance with all that Christ has imposed as a condition of church-membership does not, in your mind, involve the administration of this rite, and your life confirms the sincerity of such a profession, I am ready to receive you to the church without it." But though he may not think it "obligatory," yet if he regards it as simply harmless, I think that he might submit to it, even without a protest. Not unless conformity to this rite would clearly violate his conscience, can he be justified in neglecting, for a quarter of a century, a compliance with the plain, positive, pathetic command of his Redeemer, "This do, in remembrance of me."

We ask our Baptist brethren to allow us to commune with them, not because they think we have been baptized, *but because we think we have been*, and they have full confidence in our Christian characters. The seeming illiberality on this point which does not please me in them, I shall be careful not to exhibit toward another. S. W.

No. IV.

"A Case—Shall we have Open Communion?"

I propose the following solution of the difficult *dividual conscience* VS. *Church conscience*:

of Christ is, or ought to be, based on certain truths or principles which the members conscientiously believe to be taught in the Word of God. For example: We believe that God exists in a trinity of persons; that a change of heart is requisite to church-membership and communion. We believe the latter is as clearly revealed in Scripture as either of the former truths. Now, if an "Outer-Court Worshiper" does not believe either of these truths, what RIGHT has he—what MORAL right—to step up and ask to be admitted into a church which does so believe? Suppose he modestly or impudently says, "I deny God in trinity, but nevertheless would like to join your church;" or "I deny the necessity of a change of heart, and believe I can be saved without being born again." Must the church receive him? Is there a church in the world that has articles of faith which it believes, that would hesitate a moment to reject the applicant! Suppose again he says, "I do not believe in water baptism—nevertheless, I would like to join with you in communion—would like to be a member." Must the church in this latter case sacrifice their belief to his belief? Abandon their conscientious convictions on the subject to his contrary conviction? To me it seems there is but one answer to these questions. An "Outer-Court Worshiper" who shall ask a church to receive him to membership and communion, on terms repugnant to their professed and conscientious views of truth, thereby offers an insult not only to their profession, but to their consciences. He asks them to do for him what they have professed, in the presence of God and of men, to believe is wrong! He has no more right to ask a church to receive him to membership under such circumstances, than he has to ask them to violate their own consciences to please him. As long as he thinks as he does on the subject of water baptism, it is not *his duty* to join with a church that thinks otherwise. In this case I say to him as Paul, Rom. xiv. 22, "Hast thou faith? have it to thyself before God."

On like grounds I justify the Baptists in what we reproach them for as "*close communionists*." Have they the right of private judgment?—a universal Protestant right. If so, they have a right to believe and profess that baptism by immersion in water is requisite to membership and communion. And if we raise a clamor against them for their belief and consistent practice, we become *persecutors* of them for conscience sake. We may, if we can, prove them to be wrong, but do not let us compel them to add inconsistency and hypocrisy to error. Let them practice as they believe. In some respects every church holds to close communion! Even the Quakers would not fellowship one who would not say "yea" and "nay," or cut his coat to their fashion.

CONSISTENCY.

LETTERS ON A JOURNEY.

SAVANNAH, GA., April 27, 1859.

MESSRS. EDITORS: Having left my flock in Brooklyn for a few weeks—not, I trust, like sheep without a shepherd, but safely folded and cared for—I have been spending the time in the chief cities of Carolina and Georgia, and trust that a few of my observations will not be denied an insertion in *The Independent*. My first Sabbath was spent in Charleston, S. C, and the morning found me a worshiper in the Circular Congregational church, which is one of the most noticeable edifices on the principal street, and seems indeed to have given to it its name—one street being called *Church*, because of the location upon it of *St. Philip's*, the Episcopal and in Colonial times the Established church—the other *Meeting*, because upon it was erected the meeting-house of the Independents. It may not be known to most of your readers that Congregationalism is one of the oldest, and until very lately the most flourishing denominations of Charleston. Originally there were three churches—the Episcopal, the Huguenot, and the Congregational. To the last have been attached a good proportion of the leading families of the city, and of its historic names; and to it have ministered a succession of pious and able pastors, the last of whom deceased during the late pestilence which desolated the town the last summer. The church continued to increase and prosper, until some years ago a professedly Orthodox minister came among them, who soon discovered Unitarian sentiments, and drew after him a considerable minority of the congregation, who formed a church and erected a handsome edifice. The Circular church is architecturally an attractive building, and, like most of the other houses of worship, is surrounded by churchyards, in which are sleeping the buried forms of past generations. This gives a peculiarly English aspect to the city, and to my own mind very great impressiveness to the worship which rose from the venerable structure, surrounded by a silent congregation outside, over whose graves roses bloomed and the hanging branches of funereal trees swayed in the breeze. Immediately back of the Circular church and adjoining their burial-ground, is the church-yard of St. Philip's, where repose beneath a plain and undistinguished stone the remains of the late boasted statesman of South Carolina, John C. Calhoun. The Huguenot church is also near, and although comparatively small, is attended by a numerous and fashionable congregation. They make use of a Liturgy, which is modified from the Common Prayer-Book, and it has grown from dissensions in both the Congregational and Episcopal churches I should have said above that, like the Congregational, the Unitarian have within a year been bereaved of their pastor, Rev. Dr. Gilman, and still more recently of a youthful minister, a Southerner by birth, Rev. W. Taggard.

In the afternoon I was a worshiper in the Orphans' church, with three or four hundred children, whose whole support and education is assumed by the City Council. The *Orphan House of Charleston* is indeed the pet charity of the citizens, and deservedly so, for it is an honor to the state and to humanity. It is an imposing structure, of grand proportions, and furnished with every convenience and comfort which can be asked for a boarding or high school. Children of orphanage and destitution are taken from the very earliest years until the age of fourteen and sixteen, when they are apprenticed to some trade or useful calling. The best system of discipline and instruction is adopted, a spirit of cleanliness, comfort, and even elegance reigns, the children are happy, and nothing seems wanting to show that the city is acting the part of a Christian foster-mother. The cost of each child to the city is estimated at not less than $110 per annum; but it is money well bestowed in freeing the streets from homeless children training for vice and crime, from among whom it has the happiness of having given to the state some of her most distinguished citizens. The institution is now about seventy years old, and, to say nothing of past generations, it points to one of its inmates as standing now at the head of his profession at the Charleston bar; and, of the rest, I may select a commander in the U. S. Navy, who discovered the best and deepest channel to the harbor of New York, now the chief inlet of her immense commerce, and gave to it his name.

The evening found me in the midst of a great congregation of the colored people, listening to a sermon from Rev. Mr. Girardeau. This gentleman having devoted himself to the religious instruction of the slaves, and, for this purpose, having turned a deaf ear to the most eligible calls from the chief cities of the country—and above par, or rather the only thing at par, among the Baptists in particular. J. C.

I am sorry that I did not ask my visitor's name, but, unless I am mistaken, he is the same individual who called upon me just after the last anniversary, and after congratulating me on the result of the meeting, informed me that great efforts were going to be made to raise funds this year, and that many persons were giving funds to make others members, as it was manifest that we must rely upon the great cities to keep up the majority of the last meeting, and wanted to know, finally, how much I would give for that purpose.

Now the first question I would like to ask is, Whether this tract in defense of the Society's system of Colportage received the approval of the Publishing Committee, and, if so, whether they are clear that the distribution of that tract is within the scope of the Society and the ends for which its contributors have advanced their means? and the second question is, Whether the expenses of such visitation as I have described, are paid by the Society, and are to be included in the colportage account, and embraced in the "cost of circulation?"

An early answer to these questions, if you can give it, will much oblige

A MEMBER OF THE TRACT SOCIETY.

MR. JAY ON THE PROXY BILL.

ALTHOUGH the Proxy Bill, after it had passed the Assembly by a large majority and had also passed to a third reading in the Senate, failed to be called up for final action in the latter body, and thus failed to become a law, yet the discussions which it has awakened will hardly subside until the principles of the Bill shall have been thoroughly canvassed.

No sooner was this Bill announced in the Legislature than persons in the employment of the Nassau-street Tract Society were sent about the city to solicit signatures to a memorial against it. This we have upon the best authority. After the Bill had passed the House, members of the Senate at Albany were deluged with letters and remonstrances from officers of the Tract Society, soliciting them to defeat the Bill. Mr. Spinola undertook to head the opposition, but when that gentleman was put under arrest for contempt of the body, there was little eloquence remaining upon that side. However, the Society's organs here furnished such arguments as the following. They said that if the Bill should pass—

"*The officers of the Societies* WOULD BE COMPELLED *to employ their many agents in the unnecessary work of collecting proxies* to be transmitted or secured, and thus some of the worst features of our political gerrymandering would be introduced into the management of societies that live only in the light.

"To this method of procedure we can easily believe some men would take no exception, but why *compel* honest men to deal in evil familiar only to rogues! Is charity fool enough to hope that honor, open and clear, would perch upon institutions whose future control WOULD BE and MUST BE determined by secret and concealed methods?"

As the journals using this argument had assailed Mr. John Jay, that gentleman replies as follows:

"I heartily trust that this Bill will become a law, and that our national societies, now controlled by the city of New York—and, among others, the Tract Society—may henceforth be allowed to govern themselves. And as the worst of their funds and the this bill constitutes, in the eyes of *The Christian Intelligencer* and *Journal of Commerce*, 'fanaticism in morals and profligacy in politics,' I shall be quite ready to incur the disapproval of these amiable prints in a still larger degree, by asking the Legislature, on the first commission of the offense which the Managers of the Tract Society, we are told, will be compelled to commit, to enact a further law to protect its treasury from being robbed and to confine its agents to their proper duties. If the Managers must devote themselves, as *The Intelligencer* declares they must, to 'political gerrymandering,' (whatever crooked trickery that may mean,) I am clear that they should conduct their electioneering intrigues by other tools than the agents of the Society, and at the expense of their own pockets; and I trust that the state will frame some appropriate punishment for this threatened crime—that combines with the unpleasant features of a breach of trust, a worse robbery than ordinary swindling."

We have repeatedly said that we were not satisfied that the measure of voting by Proxy in Benevolent Societies, however accordant with legal right, is on the whole desirable. Still the right management of these Societies is a fair topic of inquiry; and we advise all who are interested in it to read attentively Mr. Jay's pamphlet, published by Roe Lockwood & Son. We give his summary of reasons for the Bill:

"Why is there occasion for any new Act? What is the defect that requires to be remedied, and how does this act supply that remedy?

"1. The Constitutions of these Societies, as the law now stands, give to each life-member a vote in the election of officers, and at the meetings of the Society; and the present law intends the Society to be governed by a majority of those votes.

"2. But these Societies, national in their character and operation, having their offices and holding their meetings in the city of New York, the great mass of their members scattered through the entire country, are unable to attend these meetings in person and deposit their ballots; and hence the government of these Societies has fallen into the hands of a minority who reside in or near the city. This is the defect—a *casus omissus* which the courts cannot supply—defeating the original intent of the Constitution, and depriving the members of their rights—that the state proposes to correct.

"3. To correct this defect, to enable distant members to exercise their right of voting without an expenditure of time and money, and thus to restore the governance of the Society to the majority of its life-members, this Act provides that they may vote by proxy, but that such proxies shall not continue for more than one year.

"4. The reason and effect then of the Act is not to introduce any new principle, but simply to preserve the original intent of the law, that the Society in its corporate capacity, and not a mere local fraction of the Society, should elect its officers, disburse its funds, determine its policy, and direct its operations.

"And this is the Act which the organs of the Tract Society ask the Senate 'to kill,' on the ground that it originated with me. 'Now,' says Sidney Smith, 'if the measure be really inexpedient, why not at once show it to be so. If the measure is good, is it bad because a bad man is the author? if bad, is it good because a good man has produced it? What are these arguments but to say to the Assembly, who are to be the judges of any measure, that their imbecility is too great to allow them to judge of the measure by its own merits, and that they must have recourse to distant and feebler probabilities?'"

REVIVALS.

WE happened, a day or two ago, to open a not very old number (October, 1856) of a certain quarterly review which is conducted in the interest of what we may call without offense the dominant party in the Protestant Episcopal Church. The first thing that caught our eye was a fling at "revivals." It was just what we might have expected; but fresh as it was and in perfect harmony with its surroundings, it had an obsolescent look. The writer, speaking of the "Revival System so called," exults over it as "a system which the sects around us *formerly* adopted, which, for the time being, swept everything before it, and yet which is now almost as generally *discarded*, as both *false in theory and evil in tendency*."

This was only two years and a half ago. The great awakening of 1858 has intervened. Perhaps that writer would hardly venture on such a statement now. Perhaps he understands better than formerly what evangelical Christians mean when they speak of a revival of religion.

The Brooklyn Water Celebration.—We did not choose to publish in our last paper, like our enterprising neighbor, *The Christian Intelligencer*, an account of the Brooklyn Water Celebration before it took place. That journal sent to press a brilliant description of the festivities of the day, written before they were held, which, after the paper were printed, were postponed in consequence of the rain!

The celebration took place on Thursday of last week, and was a public spirited and enthusiastic demonstration. A procession, extending about five miles in length, paraded through the principal streets during the day; and in the evening a magnificent display of fire-works was made from the front of the City Hall, while bonfires and illuminations lighted up the city in all directions. The new fountain in the Park, throwing a fine jet of water sixty-five feet high, presented an enchanting spectacle in the evening, under the illumination of intense Drummond lights.

The completion of the Brooklyn water-works is hailed with great satisfaction by the people. The third city of the Union, in point of population, has too long been without an adequate supply of pure water. The source from which it is now hoped there may be an abundant flow, is in the springs and ponds of the extensive gravel plains of the southern slope of Long Island. A ridge of hills, running through the island like a backbone, divides the rain-fall unequally between the northern and the southern sides, giving about two-thirds to the latter. The soil of this slope is of such a character as singularly to filter the water of its usual impurities, and to render it well adapted to the supply of a great population. The construction of the works was begun in

Our Correspondence.

DUTY OF STUDENTS IN RELATION TO MISSIONS.

A LARGE and increasing number of young men, now in a course of study, have voluntarily taken upon themselves the vow of consecration to Christ. They look forward, as do others, with bright hopes and high aspirations to active life; and the personal distinction that awaits them in certain positions they may occupy attracts with bewitching persuasion; and the danger is imminent that even he who admits his obligation of entire devotion to God's will and work, may forget, or never apprehend, what that consecration *involves*, and the life to which it inevitably *commits* him who makes it.

The brakes of self examination need to be often applied to check and regulate the motive power of youthful enthusiasm, lest the true meaning of Christ's startling words—"If any man will come after me, let him deny himself, and take up his cross and follow me"—should be *lost out of the life*.

The Christian vow involves the commitment of the soul, with all its interests, to Christ, the renunciation of self and the world, and a cheerful devotement of every energy to Christ's *service*, to labor just as and just where he chooses to appoint; thus identifying the man with God's redemptive work. *One thing* engages the soul's thoughts and love, and its natural utterance is—"Lord, what wilt thou have *me* to *do*?"

Moreover, this willing, living sacrifice is daily offered up anew with greater purity and freeness. "It does us good," says a veteran missionary, "to bring and lay ourselves on the altar and *take off our hands*."

This, then, is the first step. It is the great step. It sweeps out of the heart, by one broad stroke, in a true consecration to Christ, all unworthy motives and aims. Unless this step is taken, though costing a struggle, there is but an unintelligent faith, which trusts in Christ for some good expected, but no loving devotion of all *to* Christ, in cheerful service; withholding every valued offering—selfishly appropriating every proffered good.

If this is the character of the consecration, to what will it lead?

A specific self denial—perhaps a *life* of devotion to a work from which *nature* shrinks, *in* which only *grace* can sustain him, is often directly in the view of a young man—certain to become his actual experience—in the very hour of solemn self consecration, when the soul is removed from things seen and temporal, and is, as it were, in the immediate presence of the purely spiritual; when a divine hand seems to be molding his character, appointing his work, and directing his destiny.

Now, whether or not the duty of engaging in missionary labor comes distinctly up at such an hour,—this decision being, perhaps, involved in the very consecration—it is highly probable that *very many*, so devoted to Christ, will find their work appointed in untilled portions of the great field.

For, in the first place, *such students will properly consider the claims of an unevangelized world.* The command "Go! disciple all nations," their own deep desire to be like Christ, and the urgent need of the perishing, will not allow their personal duty with reference to the claims of the unenlightened to be lightly regarded. The whole subject will be weighed and settled in view of those indications of fitness and divine call which God's Word and Providence and Spirit array before the soul in the retirement of the closet. The duty may not be *at once*—it may not be *easily* discerned—but let the self-consecration already referred to be truly made, and this subsequent decision is very much facilitated; nay, the duty rises rapidly into the rank of a distinguishing and unmerited honor and privilege: to be worthy of it and prepared for it is the soul's desire and aspiration, and humble, fervent prayer. Are all, even now, ready so to weigh the claims of the heathen, and decide upon their own duty? "I verily believe that there are, at our Theological Seminaries, students of divinity who *dare* not lay our Savior's last commission to his disciples before them, and fast and pray over it for a day, with a view to ascertaining their duty as it respects missions to the heathen, lest conviction should fasten upon their minds, with a force not to be resisted, that it was their duty to see that commission carried into effect." (Samuel J. Mills, 1817.)

Again, *it is probable that a very considerable proportion of the time of students who do the cause of Christ at home.*

This is a truth now so familiar and well established, that we simply quote from a letter of the missionaries of the A. B. C. F. M. at Ceylon, Rev. Messrs. Meigs, Poor, Spaulding, Woodward, and Scudder, in 1826, a time when, if ever, there was reason for directing all missionary effort to our *Great West*: "Is it not expedient, even now, to retrace our steps and enlist in the service of those benevolent societies in America, whose object is to provide for the pressing moral necessities of our kindred? Is it in our power to contribute in *any way a single item* to their relief? The answer we uniformly return to these and similar questions is, that if we can possibly do anything more for 'home supplies,' than we have already done by our example, *we should exert ourselves to the utmost* to promote a foreign missionary spirit in the country, till the number of students solemnly devoted to the service be increased tenfold."

Further, *the life of a devoted missionary will furnish the most unequivocal evidence of the reality and pervasiveness of Christianity as an experience.* It is a living and conspicuous commentary, not liable to be read or interpreted wrongly, on the text, "Ye are not your own, for ye are bought with a price." True, a man may have an equally devoted spirit—in his example the life of Christ may reappear as clearly—who finds his work in the well-cultivated portions of the vineyard, but he does not afford to others the same striking and *peculiar* evidence of singleness of motive and aim. Said a very aged disciple to a young missionary candidate—several times repeating the remark—"I can't think you have any other object but to serve Christ and save souls." Let a man go, led by God's gracious Providence and Spirit, to labor for Christ in a foreign land, *e. g.*, and he may expect to escape many influences which sadly mar and retard the piety of other men. His trials are of a purifying nature, and he feels a peculiarly sweet assurance in appropriating the precious promise, "Lo, I am with you alway, even to the end of the world." The most holy men, in all ages, have been those who have been pervaded with the missionary spirit, and many of the most saintly Christians have been those who, like Patricius, Xavier, Brainerd, Martyn, and Stoddard, have given themselves to a work in which Paul, the Apostle to the Gentiles, was so remarkable an example. Such a life both elicits and exhibits strong faith; deep love for Christ only can lead to it and sustain in it, and it offers the best and most unmistakeable proof of a Christian philanthropy.

Finally, *no sacrifice or trial or toil of any disciple will bear comparison with the sufferings endured by Christ in our behalf.* None know so well that the life of the missionary is no romantic or easy one, as those who have been for years in the service, and they testify of trials not so much of the flesh as *of the spirit*, which every young man does well to consider. But when you have "counted the cost," will you find anything in this to deter from a solemn duty and a high privilege? can you not go to labor in a foreign land, because you would thus be throwing away endowments and culture on very low objects—degraded beings?

Do you hesitate to devote yourself, with all your clear apprehension of sublime Christian truth, to representing, as you must, in simple, almost gross forms, and in a foreign and unnatural language, to the dull, besotted intellects of a degraded people, the glorious truths of a spiritual world? Remember that Christ, who was very God, and who therefore comprehended all spiritual truth *perfectly* and by a single intuition, willingly laid aside those methods of communication possible to the holy and exalted spirits of heaven, and its seraphic language, and adopted the dialect of earth, that he might teach the Gospel to us fallen creatures, who think it beneath us to do the like in a degree of condescension infinitely less.

Shall we hesitate to give up the attractions of home, and kindred, and country, and Christian society, to labor for our viler and more degraded brethren in a foreign land, in obedience to and in humble and unworthy imitation of him who left the bosom of the Father, and made the long descent to the condition of a creature, enduring—in order that we might not die—that life of strange humiliation which grew intenser and more bitter in its singular agony till it found its consummation upon the ignominious cross of Calvary? Beneath that cross let the case be argued, and the determination made.

NOTE.—Our limits render it impossible to speak of the pressing urgency of the missionary call upon pious students at the present time, on account of the recent signal events in the East; of the applicability of the subject to pious medical students, in particular, and of several other more specific topics. What we would say on these points must be inferred from the general tenor of what has been written. F.

CO-OPERATION.

MESSRS. EDITORS: In your paper of the 14th ult. you say, in your article headed "Ecclesiastical Control of Theological Seminaries," that "the New-School body came forth from the Old-School as the defenders of co-operation with Congregationalists." Now that, as compared with the Old-School branch, this was true, no one will question. Also, that a large number—probably a majority—at the time of the division were in favor of co-operation, and among them many of the oldest, wisest, and best men in the body, is quite true. That action has at times been taken in the Assembly, in Synods and Presbyteries, which seemed favorable to co-operation, especially on the subject of missionary operations, the records of those bodies very clearly prove. But that it has ever been the designed policy of the body, either at the time of the division or at any time since, to co-operate with Congregationalists, should be very *clearly proved* before it is asserted or believed.

It must be remembered that the two denominations were co-operating not in missionary movements alone, but also in the most vital and interior matters of church organization and representation. To break up this at once would have been disastrous if not absolutely impossible. It was a necessity, therefore, that co-operation between the two denominations be recognized as a fact, and at times be treated with great kindness, and much must be said and done as if co-operation were a permanent institution.

When the division took place, a Committee was appointed whose duty it was to embody in a report a sort of condensed view of the body, at the beginning of its separate existence. It was urged on one of the Committee to have the fact of co-operation with Congregationalists not only recognized but fully indorsed and recommended. The reply was significant and prophetic of much. It was, that it would not do to have anything of the kind that would amount to commitment or recommendation—and so the history of that memorable period and of all that has been done since to this day will show. Whatever words of kindness were employed, nothing was done with a *design* to perpetuate the co-operation.

Perhaps I ought not to say *a Committee*. It is certain that a number of members of that Assembly, leaders in all that was then coming to pass, had the subjects supposed to be of permanent interest to the body under consideration, and their views, as brought before the body, were adopted. To my own mind the method of treating the subject of co-operation was not only distasteful, but it stood from that moment as the sure prophecy, that the two denominations would diverge more and more. The history of both bodies from that day to this, though a source of unspeakable sadness, has not disappointed me. Their divided and, at times, not very friendly action, is but the fruit of seed sown, and already beginning to grow, even earlier than 1838.

I wish I could say that the mistakes of that first Assembly and of other assemblies and ecclesiastical bodies of the same denomination, were responsible *alone* and *singly* for what has followed; but neither justice nor charity will allow the statement. But I did not take up my pen to tell who, or how many parties are responsible for the divisions and alienations now known to exist between Congregationalists and N.-S. Presbyterians. My purpose was only to call your attention to what seems to me a mistake as to a fact of history. I know how general has been the impression that the chabitual desire of the N.-S. body of such harmony of action,—and that much has been said and done to countenance the views you have given—still I am confident it is a mistake, and I am sorry it is so. We are on the eve of a more stormy time than we have yet seen, unless the mercy of God shall interpose to prevent it. Men who have received the spirit of the sect—no matter what its name—and suppose it is the Spirit of the Lord, are likely to prove furiously valiant in fight. The signs of the times are that numbers of such are girding on the armor, and expect to do as occasion may seem to them to require. It is a comfort to know that the Lord has not called his people to fight, but to love one another. It is a most sad spectacle now before us—these two denominations, combining more of the best elements of power for good than any other equally numerous bodies of Christians in the world, wasting their time and strength in a quarrelsome endeavor to separate from each other! H.

LETTER FROM MAINE.

BANGOR, April 23, 1859.

THIS city of the East shows some signs of life and progress in the buildings which are rising and are to rise. The chapel of the Theological Seminary is now verging toward completion. It is a comely Romanesque structure, having a Library capacity for twenty-five or thirty thousand volumes,—a space which, we trust, a few years will see filled. This building was undertaken by a society of Ladies in the city,—at a cost of $12,000,—about $9,000 having been raised and paid by them—every bill paid as it became due, and doubtless will be; so you see, there is somewhat of the executive in "down east" women.

The First Parish church (Rev. Mr Gilman's) have begun to demolish the old church-edifice, to make way for a fine new edifice they are to erect the present season, at an expense of some $15,000 or $18,000. The building to be taken away is of solid masonry, and reasonably sound, being only twenty-eight years old. The Hammond-street people took down their church edifice, of solid brick-work, and hardly twenty years old, and replaced it by another at a cost of some $20,000—done in 1853. In both these instances, it is a tax incurred for bad architecture. Neither of these church edifices would have been rebuilt, had they been built in the right proportions, in the first instance. We have here a very practical lesson to all who are contemplating church-building, that they be sure and get a right plan before they begin to build.

But some good is likely to come of these architectural blunders. These new houses are on the right plan in another respect. The entire amount of money for the building, is subscribed and given outright. The church or society own the edifice when completed; and the pews are annually rented to meet the current expenses; no person meets a tax for the place. He meets simply a tax for the services. The Central (Congregational) church of this city led in this arrangement. Three churches have since followed the example; and the plan works admirably in this particular,—that the sittings are brought within the means of all classes—good pews, places within sight and hearing, cushioned and carpeted, before a pulpit which deals out fair preaching, are furnished for five dollars, and even lower than that; so that we have for our bottom, solidly, that demonstrating text—"To the poor the Gospel is preached." The poor may come in if they will. And if they will, they are welcome.

But whilst we are gaining in church-buildings we have been losing of late in ministers—Rev. E. A. Buck has gone from Bethel to Slaterville, R. I., and Rev. F. B. Wheeler has gone from Saco to Poughkeepsie, N. Y. Rev. Charles A. Aiken has taken dismission from the church in Yarmouth—one of the largest and most influential churches in the state. Rumor is saying that Mr. Aiken will not leave the state; but that a church will be formed from the old one, of which he will become the pastor. There are those who would be glad to have this rumor turn out true, because they think that the forces of Evangelical Religion would be greatly augmented by such an arrangement. How often is it the case that these large religious establishments, so large that they ought to colonize—yet persisting to live on in the comfort and the pride of being one—how often is it that they are at length rudely split apart by some "invisible" wedge of Providence.

This draining process is rather hard for us, considering what a huge territory we have to provide for; but it will doubtless go on; we expect to be losing our men—one fact being, that as the churches and people abroad get a taste of them, they want more of them. The young men amongst us, on the way to field, are taught, trained, imbued to preach fresh, unmixed, pointed, and so potent Gospel straight into the souls of men. And if they don't so preach, they depart from instructions. We have this to comfort us, that though we lose some, we are making some more good ones. And we have this to afflict us, that it is not only ministers we have lost—we have also lost a GOOD WOMAN,—a minister of charity; her name a household word throughout the state; known and honored for her deeds of giving—Mrs. Elias Bond of Hallowell. She was a quiet woman, very retiring, of no pretense or show; of a strong, discriminating mind filled full of God's blessed truths, and her heart filled also,—nothing about her morose or repelling—given to times of pleasantry and humor; genial, most companionable; prayerful, stable, faithful. I have always deemed her a model disciple. When past the meridian of life she became the possessor of a few thousand dollars. The sequel showed that she wrote upon it all, "Consecrate to Christ," for she literally gave it to his cause; not at once, but distributed it according to her best judgment. For one item. She made over sixty life-memberships of the Maine Missionary Society, $20 each, and about in the same proportion she made life-memberships of the American Board, the Tract Society, and the Seamen's Friend Society. She won this encomium—"She did what she could." She went on to give away "all that she had, even all her living," with the exception of a small sum of which she could receive only the interest. All that she could get hold of she gave; and so desirous was she of handing it all out with her own hand, in her life-time, that she hastened the process a little too much; and had actually given it all before the Master called her home. And while she was lavishing her gifts in benevolence, she bestowed very little upon herself. I think twenty-five dollars a year, on an average, must have covered the entire expense of her wardrobe. And while she gave, she worked, especially to induce others to give. She was a memorably effective solicitor. She was such an example in her own spirit, that very few could turn *her* away empty. It was her practice, for years, to mark the empty seats in church on contribution days; and then call personally on the absentees and receive their gifts. Her last passion was for the Seminary chapel at Bangor; her last labor, to collect little sums for it. In the last months of her life, she sent to the ladies in Bangor three little parcels of money amounting in all to about $70, which she had gleaned for this object. One of these parcels she laboriously picked up mostly in quarter dollars;—this at seventy-four years of age, with a chronic lameness which made it difficult for her to walk, and with the sole responsibility of her housekeeping at home. For the last years of her life she did her own work—working and saving to the last for the luxury of giving. Though she gave all, she was not poor for that giving. The giving, in such a spirit, only made it eternally her own—her treasure in Heaven; and she has gone to be with it. When the time came, she was all ready, saying to her husband, now eighty-five years of age, himself at the time in a sick, suffering state—saying to him most characteristically, in her last utterance: "I am going to Heaven, and I shall leave the way all open for you to follow right on after me." We have indeed lost Mrs. Bond, but we possess the legacy of her character and example and prayers. S.

AN APPEAL TO THE CLERGY.

WE would earnestly solicit each clergyman in our country to have one collection made in his church for the great auxiliaries to the church, (which has for its mission the important work of saving a class of our fellow-citizens, who are now lost to themselves, to the world, and to God,) we would earnestly appeal to you for your active co-operation in presenting the importance of this asylum to your church and congregation, and ask them, in the name of the poor, dying inebriate, to contribute to this great medical, moral, and religious work.

We have every reason to believe that your people will regard this work, in which we are co-laborers, as a sacred and holy mission, which has been conceived in the spirit of him who walked upon this earth as the Great Physician of the body as well as of the soul.

Yours, respectfully,

Trustees.	*Residence.*	*Trustees.*	*Residence.*
REUBEN H. WALWORTH, Pres't.,	Saratoga.	JAMES BOORMAN,	New York.
D. S. DICKINSON,	Binghamton.	W. T. MCCOUN,	Long Island.
WASHINGTON HUNT,	Lockport.	CHARLES H. HUGGLES,	Poughkeepsie.
JAMES S. WADSWORTH,	Geneseo.	JOSEPH MULLEN,	Rochester.
GEORGE FOLSOM,	New York.	RANSOM BALCOM,	Binghamton.
WILLIAM E. DODGE,	New York.	HAMILTON MURRAY,	Oswego.
THOMAS W. OLCOTT,	Albany.	CHARLES COOK,	Havana.
THOMAS C. BRIMMADE,	Troy.	JOSIAH B. WILLIAMS,	Ithaca.
CHARLES BUTLER,	New York.	EDWARD A. LAMBERT,	Brooklyn.
JOHN F. RATHBONE,	Albany.	H. P. ALEXANDER,	Little Falls.
LORENZO DRAPER,	New York.	ALLEN MONROE,	Syracuse.
JOS. H. RANSOM,	New York.	ED. F. SHONNARD,	Yonkers.
DAVID HOADLEY,	New York.	CHARLES P. WOOD,	Auburn.
CHARLES DEOLITLE,	Utica.	FREDERICK JULIAND,	Greene.
GEORGE W. TIFT,	Buffalo.	DANIEL K. OLNEY,	Catskill.
HENRY A. BREWSTER,	Rochester.	P. S. DANFORTH,	Middleburg.
S. D. PHELPS,	Binghamton.	JOHN CONKLING,	Port Jervis.
VINCENT WHITNEY,	"	FRANKLIN JOHNSON,	New York
JACOB S. MILLER,	New York.	NOAH WORRALL,	New York.
JOHN W. FRANCIS,	New York.	J. EDWARD TURNER,	New York.

All donations to the New York State Inebriate Asylum can be forwarded to the Treasurer,

JONATHAN H. RANSOM, ESQ.,
32 Cortlandt street, New York.

PLATTE RIVER.

FREMONT, Dodge co, Nebraska, April 12, 1859.

EDITORS OF THE INDEPENDENT: I perceive by the last number of *The Independent*, (March 31st,) that you have been inadvertently led into an error. You mention that Platte River has overflowed its banks, and is nine miles wide. This is a pure Western hoax, rather amusing to us residing within a mile of its shore. *It is* and *has been lower than usual.* The rise in March was less than usual. I am not aware that it has overflowed its banks *in any spot this season* even for an hour. But in this region we understand the design of this hoax. Nature has made Platte Valley so level *for seven hundred miles* as to furnish the most feasible route to Oregon and California. So plainly is this true, that the advocates of rival routes are under the necessity of resorting to such a fabrication as this to disparage it. The advocates of this route are willing to rest its claims upon personal observation, only wishing to correct misapprehensions like this.

PLATTE VALLEY.

Duquoine Seminary.—We have a note signed "J. S. Metcalf," and dated at Elyria, O., alleging that our article on this Seminary "does injustice to the worthy Christian men, the trustees and friends of the Institution in Illinois;" but he does not furnish us with any additional facts or evidence. On the other hand, Mrs. Weeks's statement is substantially confirmed by a long communication by Rev. J. Wood, which is published in the *Duquoine Weekly Republican* of March 23d. Our limits only allow us to copy the following summary statement, which confirms our former impression—that justice and the original idea of the Seminary have been sacrificed to local and personal feelings. Mr. Wood says:

"Our school is for one-third of our state; the Principal has created the school, secured friends from many states. She has offended one small township; three, four, or a few, and that little clique determine the character of the school for this vast section. In marrying she lost two, perhaps more, scholars; these were local. In turning her off as they have, is almost equivalent to abandoning the enterprise as one of a wide and comprehensive character. It is giving up all its interests to mere local prejudices, while the professed designs of the institution, and the one which has constituted the basis of its appeals, has been its comprehensive character.

"Another ground of objection to the course pursued by the Board, lies in the fact that they have dismissed her while they are owing her more than all the amount of her entire services while connected with the institution—nearly $1,000. * * *

"The financial aspect of this affair will appear somewhat from the following facts:

"The Board may be divided into three parts; eight requesting her to resign, four protesting, five absent. The first class have donated to the enterprise $430; the second class $1,255; the last class $55. Of the $16,674 received from donations, more than $14,500 was raised by Miss Paine or her friends. These facts show the following things:

"First. That in the Board a little more than one-third of the money interest represented by the Board has voted the Principal out of the Institution.

"Second. That of the donations direct, less than one-eighth has been raised through any other channel than Miss Paine, or such agents of the Board as have in their official capacity, as members of the Board, protested against the action complained of."

Religious Intelligence.

CONGREGATIONAL.

MAINE.—The State Conference is expected to meet with State-street church in Portland in June next.

Pastorates in Maine.—A notice which appeared in a recent number of *The Evangelist*, in reference to the oldest pastorates in the Congregational churches of Maine, copied from *The Congregational Journal*, is not wholly correct.

There are *seven* who have been connected more than a quarter of century with the churches of which they are now pastors. Rev. John A. Douglas of Waterford, 38 years, settled in 1821; Rev. Elijah Jones of Minot, and Rev. C. Hobart of North Yarmouth, each 36 years, (1823;) Rev. S. Thurston, D.D., of Searsport, 33 years, (1826;) Rev. G. E. Adams, D.D., of Brunswick, 30 years, (1829;) Rev. J. P. Fessenden of South Bridgton, 29 years, (1830;) Rev. W. T. Dwight, D.D., of Portland, 27 years, (1832;) Rev. I Rogers of Farmington, who was released from his pastoral charge last year, had been the pastor of the church in that place thirty-two years, settled in 1826. Of the remaining pastors, or stated supplies, reported in the last minutes of the General Conference of Maine, Rev. John Maltby of the Hammond-street church, Bangor, will have completed his quarter century of service July 23, 1859, installed in 1834; Rev. J. W. Chickering of Portland, and Rev. Sewall Tenney of Ellsworth, have been pastors each 24 years.—*Maine Evang.*

Calais.—The First Congregational church and society in Calais, Me., which has been under the pastorate of Rev. S. H. Keeler for nearly twenty years, have, in addition to other valuable tokens of their continued regard for him and his family, and as expressive of their estimate of a permanent ministry, recently increased his salary to $1,000.

MASSACHUSETTS—**Wenham.**—Rev. J. S. Sewall was ordained pastor of the church in Wenham last week on Wednesday. The Sermon was preached by Rev. J. B. Sewall of Lynn, a brother of the candidate; the Ordaining Prayer was offered by his father; the Charge was given by Rev. Dr. Worcester, and the Right Hand of Fellowship was given by Rev. J. O. Murray of South Danvers. The ordination services were conducted with rare interest. The attendance of people from neighboring towns was unusually large.

Webster.—The residence of Rev. Thomas Morong, clergyman at the Congregational church in Webster, was entered on Monday last, in the absence of his family. The intruders, probably by design, left in the house a large "surprise" of household property, such as coal, provisions, carpets, etc. They are supposed to belong to the congregation, but have not been detected.—*Transcript.*

Malden.—At the recent *ex-parte* council at South Malden, Rev. Mr. Cruickshanks and the deacons of the Winthrop church appeared to explain the reasons for giving a qualified letter implying censure. It was stated that the Winthrop church regarded the act of these brethren in leaving them to engage in a new enterprise as censurable, inasmuch as there were not in the place sufficient numbers and ability to sustain two churches.

[It seems hardly possible that any church should thus place some of its members under a *quasi* censure for a mere difference of judgment upon such a question.]—*Vt Chronicle.*

Reform School.—The Sabbath-school connected with the State Reform School at Westboro' numbers 558. The average attendance is about 500. Mr. Charles W. Rice and other friends having offered prizes to those boys who should learn the largest number of verses from the Bible in twelve weeks, the whole 500 scholars reported 78,000 verses, an average of 156 verses to each scholar. The council convened to consider the question voted it expedient that Mr. Richards should be dismissed, although the church and society had requested him to withdraw his resignation. They say:

"The council do not reach this Result without extreme sorrow at its apparent necessity. For their beloved brother and friend, Rev. Mr. Richards, they entertain the most respectful and affectionate regards, in which we are persuaded all who know him well are but too happy to share. They do not think of his departure from this church and society except with unfeigned regret, and in assenting to it, they assure him of their most cordial affection. In all the proceedings of the church and society laid before them, the council have observed, with great pleasure, the proofs of honorable and generous proceeding, which coincides with the whole history of this people."

A Remarkable Woman.—Mrs. Abigail Stearns, (widow of the late Rev. Samuel Stearns,) who died at Bedford, Dec. 21, 1858, in the eighty third year of her age, traced her pedigree back to the settlement of the country through an *unbroken line* of church-members; was the *daughter* of one Congregational minister, the wife of another, who was himself the son and the grandson of a Congregational minister; the *sister* of still another; the mother-in-law of *two* and the *mother* of four *Congregational ministers*; herself lacking only three or four months of having been *seventy years* a member of a Congregational church; and *all* her grown-up children, *eleven* in number, *communicants* in the same faith. All or the major part of them, their beloved mother had the rare gratification of seeing assembled at her house, with many of her grandchildren, and four descendants of the third generation, on the day when she completed her eightieth year, to spend the day with her in mutual congratulations, and in expressions of filial piety on their part, and of motherly affection on hers.

Worcester.—In one church in this city, crowded every Sunday, some of the pews are let double seated; *i. e.*, they are let to twice as many persons as can occupy them. The occupants then determine among themselves who shall come in the morning and who in the afternoon.—*Ægis.*

The General Conference.—Several of the District Conferences, at their spring meetings, have considered the new scheme of a General Conference which has been started.

In the Woburn Conference, as we learn from *The Congregationalist*—

"The subject of a General Conference came up, and a delegation was appointed to meet with such as may be appointed by other local Conferences, but without expressing any opinion as to the expediency or inexpediency of the movement in question. The feeling expressed by the brethren was for the most part adverse to the formation of such a conference."

The Worcester Central Conference chose a committee to co-operate with committees from other similar bodies in the formation of a General Conference for the State.

The Mendon Conference, Harmony and Middlesex South, do not appear to have noticed the proposition.

The Pilgrim Conference discussed the subject considerably. "There was not an entire harmony of opinion on the subject. The churches were not fully represented, and as it was deemed a matter of their especial interest, the question was referred to them. It is expected that *each church* will act on this subject, and present the result at the next meeting of the Conference."

CONNECTICUT—**Hartford**—The North church has voted a salary of $1,500 to Rev. Mr. Helmer, in case he accepts the joint pastorate with Dr. Bushnell, who does not accept any portion of his salary for the last six months, while the society will not accept his resignation. The friendly controversy will probably have to be referred to a council.

Danbury.—One year ago, the Second Congregational church in Danbury, Ct., enjoyed a powerful work of grace. During the past few weeks it has been receiving another but gentle effusion of the Holy Spirit, and about twenty persons have indulged hope in Christ.

OHIO—**Cleveland.**—The Cleveland Congregational Conference met at East Cleveland April 19th. Moderator, Rev. J. A. Thome. Sermon, by Rev. O. W. White. An unusually full attendance of delegates, and also of pastors.

At sight o'clock, Wednesday morning, there was a meeting for prayer, in which our brethren in bonds were fervently remembered.

A report ordered at the last meeting to be presented at this on the *ordaining* powers of Conference, being called for, it was announced that the Chairman of the Committee to whom that subject was referred, was Prof. Peck, now in prison at Cleveland. The subject was recommitted, and Bro. Thome was put instead of Prof. Peck on the Committee.

A Committee was appointed to consider and report on the relations of the American Board to slavery.

Wednesday evening was occupied with the case of the Rescue Trials and then preaching. All the speakers spoke boldly and fully in favor of Christian adherence to the law of God at whatever hazard or sacrifice. Bro. F. Shipherd, who has a son among the prisoners, spoke like a father warmly, and like a man of God boldly, for the *higher law*. His address produced a marked sensation. At the close of the addresses a written declaration of sentiments and sympathies was read by Bro. Cowles and adopted by the Conference, and afterwards put to vote to the congregation, and nearly the entire audience rose in token of approval. This was followed by a contribution taken up for the prisoners, which amounted to $14. Father Keep, the venerable patriarch of the Conference, said it was destined to be part of the history of our eventful times.

ILLINOIS—**Chicago.**—The Edwards church, under the care of Rev. Jeremiah Porter, since its removal to its present location—corner of Harrison and Halstead streets—has almost doubled the number of its resident communicants, quadrupled its congregation, and greatly increased its Sabbath-school. The society are now contemplating the erection of a new house of worship. This has become simply a measure of imperious necessity, to meet their responsibilities to the large and increasing population of that part of the city. Their present chapel is too small for the congregation, or even for the Sabbath-school. Therefore the society, though utterly unable without generous assistance to do the work, yet feeling that it must be done, resolved, at a meeting last Monday evening, to proceed to the erection of a new house, 80 by 50 feet, so arranged as to seat at least 600 persons, to cost, according to a plan and estimates prepared for them by practical builders, not more than 2,500 dollars. From this estimate it will be seen that great economy has been studied in the plan; and we are confident that no investment for the promotion of religion in our city promises more substantial or speedy returns. The very limited resources of the members of that society would entirely forbid their undertaking such a work, did not Divine Providence, with an almost audible voice, command them to go forward. Therefore, relying on him and on the liberality of their Christian brethren and fellow-citizens, which has been proved in other emergencies, they have resolved to arise and build. We hope their application for help will not be rejected by any to whom the Lord has given means.—*Herald.*

WISCONSIN—**Fulton**—The meeting house of the First Congregational church at Fulton, Rock co., Wis. was dedicated to the service of God on the 21st of April, 1859. Sermon by Rev. D. Clary, agent of the A. H. M. Society, from the words, "How amiable are thy tabernacles," etc; General Prayer by Rev. R. Sewell, late minister; Dedicatory Prayer by Rev. F. Sherrill, present supply.

Service again in the evening, conducted, by request, by Rev. R. Sewell, from the words, "O Lord, I beseech thee, send more prosperity."

MINNESOTA—**St. Paul.**—Rev. Burdett Hart, who has been the temporary pastor of the new Congregational church in St. Paul, Min., for the last seven months, will resume his work as pastor of the First church in Fair Haven, Ct, next Sabbath, May 8th. He has received a unanimous call from the church and society in St. Paul to become their minister. This church commenced public worship last fall with fourteen members. During the winter twenty-one have been added by letter and profession. The congregation has steadily increased and now compares favorably in numbers and intelligence with any in the city. Its prospects for the future are very hopeful. Rev. A. Severance Fiske, a brother-in law of Mr. Hart, takes charge of the congregation for the ensuing season. COR. OF IND.

ENGLAND—**London.**—*The Daily News* states that "a week or two ago a congregation of Independent Nonconformists assembling not far from Kennington gate were congratulating themselves upon the confirmation of their relations with an able and amiable pastor, whose separation from them had for a time seemed not improbable. The question was asked whether the grateful feelings which had been awakened might not be connected with some act of 'good-will to men.' It was suggested that a drinking fountain would be of great service to the many persons who attend the public vehicles in the neighborhood of the Gate, and instantly £40 were subscribed. The Lambeth Board of Works has since granted a site, and undertaken to provide the water, the congregation undertaking to erect a drinking-house.—The editor of *The Nashville Advocate* pleads for the endowment of the Publishing-House, and asks for the modest sum of $200,000.

Ministerial Support.—The minimum stipend of an English Methodist minister, if married, is $400, with a parsonage, and an allowance of six guineas for each child under twenty years of age; but forty-nine circuits out of fifty give more,—the maximum, however, never exceeding $750, except in such circuits as London, Manchester, etc.

A Veteran.—At the late Baltimore Conference, when the question, "Who are the superannuated preachers?" was taken up, an unusually affecting letter from Rev. Henry Smith was read to the Conference. This veteran soldier of the Cross entered the Conference in 1794. He still is heard encouraging his more youthful comrades in the great battle between truth and error, Christ and Satan. Like Caleb and Joshua, he and Bishop Soule are the only two survivors who were members of the General Conference of 1808, which framed our church-constitution.—*N. Orleans Advocate.*

Expulsion of Methodists from the South.—There exists a considerable body of "Northern Methodists" in Texas, who are opposed to slavery and preach against it. At a meeting of citizens of Fannin county, in that state, on the 12th ultimo, preliminary measures were adopted for making war upon and expelling members of this religious denomination from the state. These Methodists have belonged to the Church North, and have incurred the displeasure and suspicions of their brethren of the Church South.

Oneida Conference.—This body passed a resolution and memorialized the bench of bishops in favor of wholly excluding slaveholders from the church. They also adopted a memorial to the Governor of Maryland in behalf of the unfortunate Samuel Green:

"We, the subscribers, members of the Oneida Conference of the M. E. church, respectfully ask your honor, as Governor of Maryland, to exert your executive clemency in the deliverance of Samuel Green from prison, a free colored man, and as exhorter in the M. E. Church, from Dorchester co., Maryland, who is now incarcerated in the penitentiary of Maryland, for having a copy of Uncle Tom's Cabin in his possession, and your memorialists will every pray."

Baltimore.—*The American* says: "We understand that the Hartford avenue congregation, Methodist Episcopal Church, under the pastoral charge of Rev. George W. Cooper, contemplate the erection of a church at the corner of York avenue and Eager street. This will make the fifty-third church of this denomination in Baltimore."

N. E. Conference.—The closing hours of the recent New England Conference at Lynn, (Methodist,) according to the account of *Zion's Herald*, must have presented quite a thrilling scene. The large church was crowded in every part, the one hundred and fifty ministers to receive their appointments being in the front and center seats. The wives of many of them were also present, and nine or ten missionaries soon to leave for India. Reading the appointments was postponed, as usual, till the close of the session, only singing and the benediction to follow before the final adjournment. To get some idea of the thrilling emotions which must have filled the minds of those one hundred and fifty ministers, as the Bishop proceeded to read the appointments, we have only to remember that it was the first information which they themselves had of their destination for the coming year, this being a matter which is beyond their control in the Methodist church-polity. Bishop Ames remarked in this instance that he was "always saddened, when about to read the appointments, by the thought that the announcement must in some instances cause pain."—*Cong.*

Hayti.—Rev. Mr Bird, superintendent of the Haytien Wesleyan Missions, is now in the city. He reports the missions as in a high state of prosperity. The schools connected with them are accomplishing a great amount of good. The recent change in the Haytien government has been productive of good to Protestantism. Mr. Bird will visit England on business connected with the missionary work.

Missionaries.—The following-named passengers per ship Boston, from this port for Calcutta, are missionaries sent out by the Methodist Missionary Society: Rev. C. W. Judd and wife, Rev. J. W. Waugh and wife, Rev. E. W. Parker and wife, Rev. J. R. Downey and wife, and Rev. J. M. Thoburn. The ship will go to sea the first fair wind.—*Boston Recorder.*

Southern Quarterly Review.—Some one in Nashville has been looking over the subscription books of the Southern Methodist Quarterly, and says that in some of the large cities where there are from two to six or eight pastors, and as many churches, some of them numbering hundreds of members of wealth and intelligence, there is not more than one copy of *The Quarterly Review* taken.

The Sydney Legislature has, in a thin house, by a majority of *one*, refused the £14,000 special annual grant made for some years past to the church in that colony. It is considered as only the first step to the complete stoppage of all government aid: an end which may be reached, perhaps, within three or four years.—*Church Journal.*

Trinity Church Vestry.—The vestry meeting held at Trinity church yesterday for the election of wardens and vestrymen, resulted in the re-election of the old officers, with the exception of John R. Livingston, whose place has been filled by ex Surrogate Bradford. The interest taken in the election may be judged from the fact that 153 votes were polled, being the largest number ever polled on any previous occasion. The successful ticket had 105 votes, and the remaining forty-eight were distributed among the unsuccessful ones.

REFORMED DUTCH.

A member of the Collegiate church has pledged to the Board of Foreign Missions eight hundred dollars per annum for at least six years. The missionaries for Japan, Rev. Messrs. Brown and Verbeck, and Dr. Simmons, expect to sail on the 5th of May, in the clipper-ship Surprise, of the line of A. A. Low, for Shanghai, whence they will proceed to their destined fields. A new church-edifice (North Reformed Dutch) was dedicated in Newark, on Sabbath eve, 17th inst.

The Reformed Dutch church in Market st., of which Rev. Theodore L. Cuyler is pastor, have concluded to move up town, in consideration of which the pastor has withdrawn his resignation.

METHODIST.

Philadelphia Conference.—The results of the late meeting show a decided progress in regard to slavery, which we could wish to see equaled among the Baptist and Presbyterian churches. The preachers are yearly examined as to their characters. We copy some items from *The Christian Advocate and Journal*:

"When the name of I. R. Merrill was called, an objection to the passage of his character was made by Rev. Mr. Cunningham, on the ground that he had not complied with the order of the Conference in manumitting his slaves. He stated that all had been manumitted but one, and he was retained only on the ground that he was addicted to habits of intoxication, and his liberty was made to depend upon his abandoning those habits; but as the Conference have required unconditional emancipation he had liberated him, and that body must take the responsibility. The claim of J. D. Long, after considerable discussion, was allowed.

"Mr. M'Carter presented a charge against Rev. W. Warner, for 'holding human beings in a state of slavery until twenty-five and twenty eight years, and subjecting their issue to a like condition.'

"Rev. Mr. Manship assured the Conference that arrangements had been made by which all of Mr. Warner's slaves would be freed at a very early day, and that Mr. Warner only sustained the relation of a friend and protector to his servants. After a lengthy discussion, Mr. M'Carter withdrew his charge, and

MISCELLANEOUS.

Privations of Home Missionaries.—The pecuniary pressure and failure of crops, which have prevailed so extensively in the West for two years past, have unquestionably borne very hard upon a great many excellent ministers, especially those occupying missionary fields in the more newly-settled districts. Our readers will recollect that we published, last fall, an extract of a letter from one of the missionaries of the A. H. M. S in Michigan, describing the destitute condition of his family in anticipation of approaching winter. The publication brought several contributions both in clothing and money, most of which were forwarded before the close of navigation on the lakes. We have had for some time in hand a letter of acknowledgment of that minister, in which he by mistake gives us credit for the gift of some articles which we had only forwarded as the gift of others. The winter has fortunately been a mild one, and we hope the distress generally has been less than was feared. But the privations of the Home Mission service have been too little dwelt upon among the churches who "dwell at ease" in the older states, and we think our readers will be both instructed and interested if we copy some extracts from this letter, giving an inside or experimental view of missionary life in the new Northwest. After his thankful acknowledgments, with some explanations of no public importance, and expressing his regret that he was prevented by poverty from subscribing for *The Independent*, he proceeds:

"When I looked at the approaching winter and then at the wants of my family and self, I was well-nigh discouraged; but oh how kind has been our Heavenly Father, who, in such an unexpected hour and manner, ministered to our necessities, and supplied us so abundantly with those very articles we were in so much want of! May I never distrust again!

"I have now labored a little over seven years in this field, amidst some conflicts and *many* comforts, among a dear, precious people, who prize the Gospel and perhaps are too deeply attached to their minister, and whose great difficulty lies in the fact that they are poor. An almost total failure of crops, for two or three years past, together with a laudable effort in building a house of worship, has prevented them from doing as well as they otherwise would for their minister. Then, too, just at the commencement of the 'hard times,' two years ago, tired of paying house-rent out of a small salary that has never exceeded, and but one year reached $450—$150 of that being from the Home Missionary Society—I made an effort to purchase a lot in the country and to build a house to live in, in order if possible to outlast expenses. I bought a lot for $700, paying $200 down, and the balance in annual payments of $100 each, and commenced building. Money was scarce, and I had to husband all resources to pay for the lot, but I went to work on a building sixteen by thirty-two, thirteen feet high, and when I had hired a carpenter thirty one days my means were all gone, and, what is but too frequent in the West, the missionary turned carpenter. I succeeded in getting into our 'own home' on Christmas, 1856. But the place was too strait for us, and the past summer I put up a wing for a kitchen and wood-house, thirty-six by sixteen, hired a carpenter eleven days to assist in getting the frame up and roof on, and the balance of the work, clapboarding, flooring, doors, windows, lathing, etc, I was compelled to do myself, under trials and perplexities that cannot be told. But it is done, and my dear wife and children five on earth, four in heaven—(the four in heaven are still ours; two of them were taken from us to this field)—are enjoying a comfortable, though a plain and unadorned 'home.' We owe but little on our house, and, with the little now due us from the Society in New York, I shall not lack more than twenty or thirty dollars to enable me to make my next payment, which will leave $200 still due on my lot.

"There, dear brother, I sat down to thank you for your kindness, and see what a history I have scribbled! Oh, how can I be grateful enough! Those very charities supplied a two-fold want—not only clothing us, but, by removing the necessity of purchasing clothing, left more means to apply to the payment of my debts. Excuse me, dear brother, for my lengthy note, and receive once more my thanks, the thanks of my family, and of my dear people, for they join me in gratitude for the kindness conferred upon us."

The North Carolina.—The revival on the North Carolina continues in unabated power. At a recent meeting ten different nationalities were represented—England, Ireland, Scotland, Germany, and finally one said he was born in Greenland; and then all struck up and sung the hymn:

"From Greenland's icy mountains."

Another Tent.—At a recent evening gathering in this city, it was resolved to erect a tent to accommodate 3,000 people, and have it ready early in May; to be so located as to best accommodate those destitute of Gospel privileges.—*N. Y. Chron.*

Revival in Baltimore.—The amazing grace of God appears in Baltimore among the most hardened classes. More than 150 of those have been reached by the subduing power of the Holy Spirit, and they are now hopeful converts.

For the Anniversaries.—It is announced that clergymen and their wives, and all delegates and members of the Societies attending the anniversaries at New York, may obtain tickets from Nashua, N. H., to New York and back, for $5, by application to H Tenkin, Concord, N H

Massachusetts and the Bible.—The Statutes of Massachusetts, Chapter 410, Section 1, provide that "The School Committee of each town and city in this Commonwealth shall require the daily reading of some portions of the Bible in the common English version, and shall direct what other books shall be read."

Tract Income.—The receipts of the American Tract Society for the fiscal year ending April 1st, amounted to $383,373 79, of which $253,256 70 was for publications sold, and $130,117 77 in donations and legacies. The receipts from donations and legacies show a gain of about $10,000 over the year 1857–58, while there is a diminution of about the same amount in the receipts from sales.

Daily Paper.—The New York correspondent of *The Philadelphia Ledger* says: "The project of a daily religious newspaper in this city, I have good reason for saying, has been abandoned for the present. Some of the necessary capital was subscribed, but lack of harmony in the parties interested has put the enterprise under the ban of indefinite postponement."

American Peace Society.—By a recent decision of the Supreme Court of Maine, the American Peace Society comes into possession of between eleven and twelve thousand dollars left by will to that Society by Wm. Ladd, many years since.

MINISTERIAL AND CHURCH REGISTER.

Installations.

BRECK.—Rev. R L Breck was installed pastor of the First Presbyterian church, New Albany, Ind, by a committee of the Presbytery of New Albany. By invitation of the Presbytery Dr. W. L. Breckinridge preached the sermon.

BUCK.—On the 30th ult, Rev. Edwin A Buck, late of Bethel, Me, was installed pastor of the Congregational church in Slatersville. The sermon was by Rev. H. D. Walker of East Abington.

CHARLES.—Rev. B H Charles was installed pastor of the church of Chester, Ill., by the Presbytery of Kaskaskia, on the 8th instant.

DE WITT.—Rev. Abner De Witt was, on the 20th of April, ordained and installed pastor of the Presbyterian church at Hoosick Falls, N. Y. Sermon by Rev. Mark Hopkins, D D.

LITTLE.—Rev. E G Little was installed as pastor of the Congregational church in North Middleboro', (where he has for some time past acted as stated supply,) on Wednesday, April 13th.

SMITH.—Rev Drs Smith and Dabney have been installed over the College church, Hampden Sidney, Va.

STERLING.—Rev. Alex Sterling was inducted over the congregation in connection with the Presbyterian church of New Brunswick, at Fredericton, recently.

WILCOX.—Rev G B Wilcox, late of Lawrence, was installed over the Second Congregational church at New London, Ct, on Wednesday.

Changes.

ACKER.—Henry J. Acker, of the last class in the Union Theological Seminary, New York, has accepted a call to supply the pulpit of the Congregational church in Greenport, L. I.

ADAMS.—Rev. Mr Adams, formerly of Berlin, is now at the West, and has become an Episcopal pastor.

ALDRICH.—Mr T. B Aldrich has accepted the invitation of the literary societies of the University of Vermont to deliver the poem at their anniversary, the first Tuesday of August.

ANDERSON.—Rev S. McC. Anderson's pastoral relation to the Church of Unity (Fredericksburg) was dissolved by the Presbytery of Coshocton, at its late meeting.

AXSON.—Mr. S. E Axson has received and accepted a call from the church of Beech Island, Presbytery of Charleston.

BARBER.—Rev. Mr. Barber, lately of Cummington, has become pastor of the Congregational church at Jamaica, Vt.

BARRETT.—Rev. Myron Barrett, pastor of the First Presbyterian church, Newton, for the last five years, has resigned his pastorate.

BELSER.—Rev. H F. Belser, late of Loudonville, O., has removed to New Washington, Crawford co., Ohio.

BLAKE.—The council convened at Cumberland on the 18th ratified the resignation of Rev. Joseph Blake, pastor of the Congregational church.

BOYD.—Rev James S. Boyd has been chosen Principal of the Witherspoon Institute, Butler, Pa, by the Presbytery of Allegheny.

BRASTED.—Rev. L. Brasted has resigned the Gorham Baptist church, and accepted the church at La Grange, N. Y.

BUSH.—*The New Jerusalem Messenger* says: "We regret to learn that Prof. Bush finds his health so much impaired, that he feels compelled to try the effect of a change from the seaboard to Rochester, N. Y."

CUSHMAN.—Rev. Elisha Cushman, for twelve years the Baptist pastor at Deep River, Ct., has removed to West Hartford.

DENISON.—Rev. Mr. Denison of Stonington astonished his congregation by announcing his resignation and preaching his farewell sermon.

DIMM.—Rev. J. R. Dimm, late of Aaronsburg, elected pastor of Bloomsburg, Columbia co., Pa.

DORNBIEER.—Rev J. Dornbieer accepted a call from several churches at West Lodi, Seneca co., Ohio.

FARR.—Rev. A. L Farr, we regret to learn, has been compelled by ill health to leave his field at Urbana, Ill, for Albion, N. Y.

FIELD.—A large number of ministers of the Gospel, of New York and vicinity, were at the house of Cyrus W. Field, in New York, to meet his father Rev. Dr. Field of Stockbridge.

FINDLEY.—Rev. W. T Findley of the First Presbyterian church in Springfield, is about to ask for a dissolution of his pastoral relation to his congregation.

FLETCHER.—Rev. Luther J. Fletcher, who abandoned the pulpit for the bar and became one of Gov. Gardner's insolvency judges, has returned to his original profession and to the pulpit he formerly filled, that of the Second Universalist church in Lowell.

GIDDINGS.—The post-office address of Rev. S. P. Giddings is *Rutland, Vt.*

GRAETZ.—Rev F. A. Graetz, late of New Washington, has accepted a call from Loudonville, Ashland co., Ohio.

GRIER.—Rev. Laverty Grier has received and accepted a call from the church of Richmond, Jefferson co., Ohio.

HAPPER.—Rev. A. P. Happer, M.D, a missionary in China for many years, under the O. S. Presbyterian Board, left China at the time of the trouble in that Empire. He is on his return to China.

HEADLEY.—Rev P. C. Headley has resigned his office as pastor of the Second Congregational society in Greenfield, Mass.

HENDERSON.—Rev. George D. Henderson, a young Baptist minister at Leavenworth, Kansas, has become an Episcopalian.

HEPWORTH.—Rev. Mr. Hepworth of the Church of the Unity, Boston, is to preach the election sermon before the Ancient and Honorable Artillery Company at its next anniversary.

HITCHCOCK.—Prof. Hitchcock of Union Theological Seminary, is to address the Mills Theological Society at Williamstown on the Sunday evening previous to next Commencement.

HOFF.—Rev. J. F. Hoff, having resigned Christ church, Burlington, Iowa, has taken charge of Trinity church, Oshkosh.

HOFFMAN.—Rev. E Hoffman of Lafargeville, N. Y., has accepted a call from the Ger. Luth. St. John's church, in Albany.

HOSFORD.—Rev. B. F. Hosford of Haverhill has declined the call by the new North Congregational church and society of that town.

HOWARD.—Rev Dr Howard has retired from the pastorship of the First Baptist church in Chicago, and goes to New Orleans, where a fine position is tendered him, with a large salary.

JOHNSON.—The Bowdoin-street church, Boston, have invited Rev. Edwin Johnson to become their pastor.

KING.—Rev. T. Starr King of Boston has been invited to succeed Rev. George Noyes as pastor of the Unitarian church at Chicago, at a salary of $5,000.

KIRK.—Rev. William Henry Kirk has accepted a call to the First Presbyterian church, Belvidere, N. J.

KOUTZ.—Mr. Wm. P. Koutz, a licentiate of the Presbytery of Logansport, has been called to the pastorate of the church of Monticello, Ind.

LAVERTY.—Rev. W. W. Laverty has accepted the call from the church of Wellsville, Ohio.

LENHART.—Rev. J. L. Lenhart (chaplain in the U S. Navy) of the Newark M E. Conference, has been ordered to the sloop-of-war Constitution, fitting out as the flag-ship of the African squadron. Mr. L. has not been to sea for several years.

LOYD.—Rev. Hinton S. Loyd of Johnstown has accepted a call from the Baptist church of Peekskill, N. Y.

MARS.—Rev. John N. Mars, a colored preacher, has been recognized as a local elder by the New England Methodist Conference.

MCGINLEY.—Mr William A McGinley, late of Andover Theological Seminary, has accepted a unanimous call to settle over the church in Shrewsbury, at a salary of $1,000. He has supplied the pulpit during the last six months.

ROBERTSON.—Mr J L Robertson has accepted a call from the congregation of Geneva, Caledonia Presbytery, N. Y.

ROUNDS.—Rev John Rounds has resigned the pastoral care of the Baptist church in New Gloucester, Me.

RUTHERFORD.—Rev. E. H Rutherford of Vicksburg, Miss., has been called to become pastor of the First church, Danville, Ky.

SAWYER.—Rev. Rufus W. Sawyer of Winthrop, Me., has received and accepted a call from the Second Congregational church at Great Falls, to become their pastor.

SELLECK.—Rev. C. G. Selleck, of the New-School Presbytery of Illinois, has been received by the Presbytery of Louisiana, Old-School, and installed pastor of the church of Plaquemine, La.

SMITH.—Rev M. H. Smith has removed from Kankakee City, Illinois, and has taken charge of the Cong church at Four Corners, Ohio.

SPALTER.—Rev. A. D. Spalter, rector of the St. John's church in Wilkinsonville, Sutton.

STECK.—Rev. Thomas Steck, late of Wilmington, Del., has received a call from several congregations in Lehigh co., Pa.

STEARNS.—Rev. A. H Stearns has removed from Charlemont, and taken charge of the church in Westfield West Farms, Mass.

SUNDERLAND.—We learn with great regret that Dr. Sunderland does not accept the call of the Second church in this city. We had hoped to have the pleasure of heralding a different result.—*Con. Her.*

SWANEY.—Rev. Alex. Swaney has received a call from the church of New Hagerstown, Ohio.

TAYLOR.—Rev. George B Taylor, late of the Methodist denomination, has accepted a call to the rectorship of St. John's church, Marysville, Cal.

WALLACE.—Rev. R. Howard Wallace having changed his place of residence, requests correspondents to address him at Coldenham, N. Y.

WETZEL.—Rev. H. Wetzel of Mt. Solon, Va., accepted a call from the St. Peter's Eng. Luth. congregation at Baltimore, Md.

WHITAKER.—Rev. J. Addison Whitaker has on his own request been dismissed from the pastoral charge of the Second Presbyterian church in Belvidere, N. J.

WILLIAMS.—Rev. Thomas Williams, D.D, has been appointed President of Jefferson City University, in the place of Dr. Berry, deceased.

FOREIGN RELIGIOUS INTELLIGENCE.

Prepared Expressly for The Independent.

ITALY.

The Pope as President of an Italian Confederacy.

When the revolutions of 1848 raised the hopes of the Italian patriots for a closer union between the several states of Italy, it was the favorite scheme of a large portion of the Constitutional party to make the Pope President of a confederacy similar to that of Germany. The talented Gioberti devoted the best years of his life to promoting this scheme, but he signally failed. With his death, the whole scheme seemed to have been buried, for the Constitutional party of Italy has ever since been at variance with the Pope. Recently it has been revived by a pamphlet published in Paris under the title *Napoleon III. and Italy*, which has made a deep sensation in Europe, for it is believed to have been written by the Emperor himself. It is at least certain that its views are indorsed by all the papers of the Government. It has found already, and still will find an immense sale, for in Paris alone 25 000 copies were sold on the first day after its publication. The author distinguishes between the revolutionary and the national elements in the Italian people. The former he wishes to be proscribed, the second to be gratified. After a eulogy on the character of Pius IX, he thinks that the present position of the temporal sovereignty of the Pope is untenable. The difficulty, according to him, arises principally from a confusion of the canon law of the church and the state law, in the government of the Papal States. To the former he ascribes the same immovability as to the doctrines of the church, and calls it an emanation of divine wisdom. But he also claims that it was not intended to be applied to state affairs, and that it is insufficient for the protection and for the development of modern society. The only efficient remedy for the unfortunate condition of the Papal States he therefore finds in the secularization of the administration, and, in particular, in the establishment of a Council of State, consisting of laymen, and in the introduction of an elective Representative Assembly. Passing over to the state of Italy in general, he shows the necessity and the possibility of an Italian confederacy. "But an Italian league," he remarks, "can be conceived of only if it has Rome for its center and the Pope for its President. The preeminence of Rome before the other Italian cities is hallowed by time, by glory, by the admiration and piety of all nations. The preeminence of the Pope results from his dignity as Pontiff. He represents the eternal sovereignty of God, and this august character permits the greatest kings to bow before him. He is not a master, but a father." These marks of respect to the doctrines and laws of the Church, and the promise to aggrandize the influence of the Pope in Italy, have not been able to enlist the sympathies of the Catholic party, which makes to it a very decided opposition. *The Univers* is not detained by its usual submissiveness to the Emperor from denouncing the views of the pamphlet as revolutionary, and quotes a part of a Papal allocution of 1848, in which Pius IX. calls the whole world to witness that he has no part in those "perfidious and pernicious councils" which would make one state of all Italy and him its President. There can be but little doubt that the anticipations of the Ultramontane party are on the whole correct. Everything tending to a restoration of a strong Italian nationality, on the basis of a greater political liberty than Naples, the Papal States, Lombardy, and the minor states, admit at present, cannot fail to undermine the authority of the Pope, even if he should be the nominal President of the whole nation. The number of those who reject the spiritual supremacy of the Pope, and are ready to overthrow it on the earliest occasion that may offer, has become too large in all parts of Italy to bear patiently the continuance of the Papal rule. The Roman Catholic Church in Italy is no longer sustained by the free obedience of the people, but mostly by the bayonets of France and Austria.

Foreign Missions of the Roman Catholic Church.

The city of Naples, which already possesses a Missionary Seminary for young Chinese, and in which last year another Seminary for Foreign Missions in general was established, has also a Seminary for Young Negroes. It was established two years ago by Father Ludovico, a monk, who for some has devoted himself entirely to the education and instruction of young negroes. Supported by the beneficence of his countrymen, he had gone to the East to redeem a large number of negroes from slavery. For twelve of them the amount of the ransom was paid by the King of Naples. Having returned with them to Naples, he was presented by a priest with a large house, in which he hopes to educate most of them for the priesthood. The institution is called Collegio della Palma, and lies on the charming hill of Capo di Monte. Toward the close of 1858, the first annual examination was held in the presence of the Archbishop, several ministers, and a number of other distinguished personages. The young negroes, thirty in number, were examined in religion, in the Latin, Italian, Arabic, and French languages, in arithmetic, and the elements of geometry, physics, and chemistry. Many of the visitors took part in the examination, the result of which is described as entirely satisfactory. Musical exercises were also performed by the students on the piano, flute, and other instruments, and the whole exhibition was closed by one of the young negroes with a speech. Encouraged by the success of this institution, Abbé Olivieri intends to found a similar one for young negresses, of whom, during the last twenty years, he has redeemed more than six hundred from slavery. He had formerly distributed them among the monastical establishments of Italy, France, and Germany; but as a large number of them have died in consequence of the change of climate, he hopes for the future to be enabled to bring up all or most of them at Naples, whose climate is nearly the same as that of Northern Africa.

On December 24th, a great fair was held in Turin in favor of the foreign missionaries who are natives of Sardinia. They number about six hundred, and are found in nearly all the countries of the world. Two of the princesses were present at the opening, and were received by a brilliant circle of ladies. The managers presented them with two roses from Jericho, which had been sent by the missionaries of the Holy Land. All the dioceses of the kingdom had sent some works of their industry, and contributions had also been received from the Pope. From the remotest parts of the earth, from India, China, Persia, Abyssinia, and other countries, the Sardinian missionaries had sent rare and costly articles.

National Seminaries at Rome.

The number of National Seminaries at Rome has been recently increased by one for South America, whose foundation has been the more eagerly encouraged and patronized by the Papal Government, as no other seminaries. No Catholic writer on [illegible] fails to admit that the corruption of the native clergy is almost without example in history. The Bishops complain that the constant political commotions make it almost impossible for them to take efficient measures for the better education of the clergy. This difficulty suggested the first idea of establishing an Ecclesiastical Seminary for South America in Rome. One of the most eager promoters of the plan is Abbé Eyzaguirre, formerly President of the Chamber of Deputies in Chili, and author of a work on "Catholicism compared with the sects," and of a history of Chili. The Pope has intrusted the direction of the new Seminary to the Jesuits. Eighteen candidates from South America were present at the opening, and thirteen others were soon expected. They commenced their studies on Nov. 22d, after having previously had a spiritual retreat. It is a remarkable coincidence that this first National American Seminary in Rome has been founded under the first Pope who has visited America. Many of the South American bishops have issued pastoral letters, in which they exhort their dioceses to contribute for the support of the new institution.

But little is heard of the projected College for the United States of America, after the plan of raising 100.000 dollars from one hundred wealthy Catholics, each contributing one thousand dollars, has failed. On January 1st a collection was taken up for the Roman College in all the Catholic churches of the United States, which amounted to 5,932 dollars in New York, to 1,660 in Baltimore, to 2,000 in Pittsburg, and which will probably enable the Bishops soon to open it.

Among the European Colleges the Pope bestows a particular attention on the Collegio Pio, founded by him for the preparation of former members of the Anglican Church for the priesthood. The pupils of this College entertain vast schemes for the overthrow of English Protestantism, which they sometimes discuss in public exhibition. On a recent occasion of this kind the Pope and a number of Cardinals were present, and a numerous audience applauded the sanguine projects which the orators had made for the conquest of England.

Progress of Protestantism.

The good intentions of the Sardinian Government with regard to religious toleration are often baffled by the intolerance of provincial officers, who eagerly make themselves the accomplices of the Bishops and other leaders of the Catholic party, in the persecution of Protestants. This is especially the case in Savoy, one of the most Ultramontane districts of Europe. A late number of an Ultramontane paper, of that province, *Le Bon Sens*, of Annecy, contains a report of the condemnation of a Protestant teacher, which is an instructive specimen of the spirit which still animates the Ultramontane party with regard to Protestantism, and which clearly proves what they would do if they had the power to act as they wish. "We have spoken, in a former number," the Catholic paper says, "of a Protestant teacher who has established himself at Aigueblanche, near Montiers, where he was teaching Protestantism and distributing books, in which Catholicism is outraged. The Proviseur Provincial des Etudes (Provincial Superintendent of Public Instruction) *caused his school to be closed, because his teaching was not in conformity with the doctrines of the Catholic Church.* But the Government authorized immediately, by a telegraphic dispatch from Turin, the reopening of the school, on the condition, however, that religious instruction should be excluded from it. But Mr. Pons (the Protestant teacher) continued to spread his books and his doctrines. Some time ago the *avocat fiscal* (district attorney) of Torentaise ordered all his books to be seized, and instituted a judicial examination of his conduct and his outrages against religion. A number of persons reported, with indignation, the words, conversations, and speeches of this man. After an investigation, which lasted six months, suit was at length brought against him, and, on Dec 8th, he appeared before the *tribunal correctionel* of Montiers, as guilty of having attacked the religion of the state in public lectures, conversation, and preaching, of distributing Protestant books and tracts, of deriding the Virginity and divine Maternity of the Virgin Mary, the Immaculate Conception, the Indulgences, Confession, Purgatory, and Hell, etc. Three of his neighbors appeared with him, likewise accused of proselytism. On Dec. 20th, Mr. Pons was sentenced to a fine of 200 francs, his accomplices to 100 francs each, and all conjointly to pay the costs of the suit.

In the larger cities of the kingdom the principles of religious toleration are rooting themselves more and more firmly. The good example given in this respect in former years, by Turin and Genoa, has recently been followed by Pinerolo, a town of 13,000 inhabitants. The town-council, which has to appoint the professors of the college, has appointed a Protestant, a member of the Waldensian Church, and this appointment has been confirmed by the Ministry.

Literary Record.

BOOKS RECEIVED.

Wilson.—"The Kingdom of our Lord Jesus Christ; a Practical Exposition of Matt. xvi. 13–28; xviii, xviii; Mark viii 27–38; Luke ix. 18–50." By the Rev. William Wilson, minister of St. Paul's Free Church, Dundee. 12mo, pp 463. Published by T. & T. Clark, 38 George street, Edinburgh; Hamilton, Adams & Co., London; John Robertson, Dublin; and Smith, English & Co., Philadelphia.

For Young Men.—"Readings for Young Men, Merchants, and Men of Business." Reprinted from the London Edition. Published by James Munroe & Co., Boston & Cambridge.

Corning.—"The Christian Law of Amusement." By Rev. James Leonard Corning, pastor of Westminster Presbyterian church, Buffalo. 12mo, pp. 102. Published by Phinney & Co, Buffalo.

James Watt.—"The Life of James Watt, with Selections from his Correspondence." By James Patrick Muirhead, M.A., author of "The Origin and Progress of the Mechanical Inventions of Watt," etc. 12mo, pp. 424. Illustrated with wood-cuts. Published by D. Appleton & Co., Broadway.

"As a kinsman of the illustrious engineer—as long the intimate friend and now one of the executors of his son—and as the son-in-law of the late Mr. Boulton, the author has enjoyed the peculiar privilege of unrestrained access to the stores of original documents, as well as of anecdotes, by which this volume has been enriched."

Travels.—"Wall street to Cashmere. A Journal of Five Years in Asia, Africa, and Europe; comprising Visits in 1851, 2, 3, 4, 5, 6, to the Danemora iron mines, the Seven Churches, Plains of Troy, Palmyra, Jerusalem, Petra, Seringapatam, Surat; with Scenes of the recent mutinies, (Benares, Ayra, Cawapore, Lucknow, Delhi, etc.) Cashmere, Peshawur, the Khyber Pass to Afghanistan, Java, China, and Mauritius." By John B. Ireland. 8vo, pp. 531, with nearly 100 illustrations, from sketches made on the spot by the author. Published by S. A. Rollo, 29 Park Row, and Sampson Low, Son & Co., London.

Experience.—"First Ripe Fruit Gathered. A Pastoral Sketch of a young Lawyer." 12mo, pp. 72, with a portrait. Published by Sanborn & Carter; sold here by Carter & Brothers. A memoir of the conversion of the late B. L. Cummings, Esq., of Portland, by his pastor, Rev. J. W. Chickering, D.D.

For Mothers.—"The Mother's Mission—Sketches from Real Life." By the author of "The Object of Life." 18mo, pp 311, with five illustrations. Published by Carlton & Porter, 200 Mulberry street.

C. Wesley.—"The Post-Preacher, a brief Memorial of Charles Wesley." By Rev. Charles Adams. 12mo, pp. 234. Same Publishers.

Luckey.—"The Lord's Supper." By Samuel Luckey, D.D. 12mo, pp. 284, with an Introduction by Bishop Janes. Same Publishers.

Devotional.—"Social and Domestic Religion; variously adapted to the different Periods, Incidents, Circumstances, and Conditions of Human Life." Vol. I. Family Prayers and Exercises. 12mo, pp 267. Published by the Proprietor.

Upham.—The Life of Faith, by Professor Upham, has been republished in England. *The British Standard* says of it: "The book is the man developed; the man is the book embodied. Every page bespeaks the high intellect of Dr. Upham. The book is a great treasure, and we welcome this English edition as a most important accession to our experimental theology."

The Last End.—J. E. Tilton & Co., Boston, are about to publish an elaborate work, entitled, "Eschatology; or, The Scripture Doctrine of the Coming of the Lord, the Resurrection, and the Judgment." By Rev. Samuel Lee of New Ipswich, N. H. The book aims to show that what we call "Death is the natural transition from the animal to the spiritual body, and the Judgment an associate event."

Cooper.—"The Spy; a Tale of the Neutral Ground." By J Fenimore Cooper. 8vo, pp. 463, illustrated from drawings by Darley. Published by W. A Townsend & Co. Townsend's fine illustrated edition of Cooper's Novels.

Owen.—"A Commentary, Critical, Expository, and Practical, on the Gospel of Luke; for the use of Ministers, Theological Students, Private Christians, Bible-classes, and Sabbath schools." By John J. Owen, D.D. 12mo, pp. 400. Published by Leavitt & Allen, 379 Broadway.

Hugh Miller.—"Popular Geology; a Series of Lectures read before the Philosophical Institution of Edinburgh. With descriptive sketches from a Geologist's Portfolio." By Hugh Miller. 12mo, pp. 423, with an introductory resumé on the Progress of Geological Science in the last two years, by Mrs. Hugh Miller. Published by Gould & Lincoln, Boston; Sheldon & Co, New York; and George S. Blanchard, Cincinnati. Sold here by Blakeman & Mason.

Story.—"Hemlock Ridge; or, Only Dan White's pp 102. Fruitlessly [illegible] 18mo, [illegible] & Co., New York; W. Tomlinson, Chicago; and George Crosby, Cincinnati.

Mahomet.—"Life of Mahomet." By Edward Gibbon, with Notes by Dean Milman and Dr. William Smith. 18mo, pp 236. Forms Vol. VII. of Delisser & Procter's "Household Library."

Beecher.—When Henry Ward Beecher resided in the West, some fourteen years since, he edited several volumes of *The Western Farmer and Gardener*. His writings for that paper on the subject of agriculture, horticulture, and rural affairs, are soon to be published in a popular volume for the people, entitled "Plain and Pleasant Talk to Farmers and Gardeners," by Henry Ward Beecher. Derby & Jackson are the New York publishers, and Brown, Taggard & Chase the New England publishers of all of Mr. Beecher's works. In addition to the above, these firms have in press and nearly ready a new volume of Star Papers, a volume of his sermons, and a volume of his most popular lectures.—*Worcester Ægis.*

Neander.—"Dr. Augustus Neander's Scriptural Exposition of the Epistle of Paul to the Philippians, and the General Epistle of James." Translated from the German, by Mrs H. C. Conant, author of "History of the English Bible." 8vo, pp 140 and 115.

"The First Epistle of John Practically Explained." By Dr. Augustus Neander. Translated from the German by Mrs. H. C Conant. 8vo, pp. 319.

Published by Sheldon & Co., New York; Gould & Lincoln, Boston; and S. C Griggs, Chicago.

The above are bound together, making a volume uniform with those of Olshausen's commentary.

Old Sailor's Log.—It is stated in the Honolulu *Friend* that Capt. S. G Moore, recently master of the Morning Star, will publish a record of his twenty years of ocean life, which will include the first trips of that vessel to Marquesas and Micronesia.

LITERATURE, SCIENCE, AND ART.

. . . In England, book-publishers are not usually very busy during the month before Easter. The number of publications issued during that season is apt to be small. Among the latest announcements in the London Publishers' Circular are Mr. Darling's "Cyclopædia Bibliographica—Holy Scriptures," published in twelve parts, in one stout volume, octavo; the eighth volume of Miss Agnes Strickland's Lives of the Queens of Scotland; a translation of the Russian author, Herzen's Memoirs of Catherine IId of Russia; a new Life of Dr. Arnold by Emma Jane Worboise; a new volume of Sermons by Rev. Charles Kingsley, "Good News of God;" "Notes from Plymouth Pulpit," printed uniform with "Beecher's Life Thoughts," to which it forms a second series; "Recollections of Samuel Rogers" by William Sharpe, a nephew of the poet; a Translation from the German of Palleske's Life of Schiller; a Biography of Rev. Jabez Bunting by his son; a new volume of Lectures by Ruskin; and Travels in America by Dr. Charles Mackay. We presume that this latter work will be mainly a collection of the Letters to *The Illustrated London News*, written by Dr. Mackay during and since his sojourn in this country. Recent American publications are still less numerous than the English. Carlton & Porter publish a brief Memorial of Charles Wesley, under the title of "The Poet-Preacher." Philips, Sampson & Co. announce a new volume by Dr. Edward Beecher, entitled "The Concord of Ages." It will be remembered that his former volume was "The *Conflict* of Ages." The Appletons announce Leslie's Life of Reynolds the painter. Scribner has in press "The Pasha Papers."

. . . *The London Athenæum* mentions that the celebrated poem of the Lower Rhine, "Karl Meinet," has just been published by the Literary Society at Stuttgart. It adds:

"This poem, the only complete manuscript of which is kept at the Grand-Ducal Library, at Darmstadt, contains the biography of Charlemagne from his childhood to his funeral, and has been named with its present name by Jacob Grimm, as the manuscript is without a title. The author's name is unknown; the date of its composition, also, is uncertain—Jacob Grimm and Beneke claiming it for the commencement of the fourteenth century, while Lachmann maintains that it is, at least, a century older."

. . . An editorial article in *The N. Y. Tribune*, on American Journalism, mentions that not less than *four thousand* newspapers, at least five hundred of them daily, and five hundred semi-weekly, are now published within the limits of the United States. It says:

"Their average circulation we estimate at Two Thousand each for the dailies, Twenty-five Hundred for the semi-weeklies, and Fifteen Hundred for the weeklies, making a total circulation in this country of more than *Four Hundred Millions* of newspaper sheets per annum. Yet in 1813—less than half a century ago—the total circulation of newspapers in this country was estimated by Isaiah Thomas, in his 'History of Printing,' at a little more than Twenty Millions of sheets per annum."

. . . We mentioned, some months ago, the geographical explorations by a party of scientific Germans, in Hindostan and Thibet, undertaken to ascertain, among other things, the hight of the Himalayan Mountains, and the laws of the formation of the range, as an important contribution to the science of physical geography. At the head of this party was Adolph Schlagintweit. It has been officially ascertained that he was killed in Central Asia. *The Tribune* says:

"He had proceeded into Turkistan from the Upper Punjaub by a route considerably to the west of that followed by his brothers, Hermann and Robert Schlagintweit, and had advanced far to the northwest of their ultimate station before he met with his fate. He was well received at Yarkand, though he encountered great difficulties in reaching that city. On moving to the northwest, or toward Kokan, he fell in with a horde of fanatic Mussulmans, at Kargash, (which lies in about 41 deg N lat and 72½ deg E lon,) and in front of the walls of which place he was beheaded by the orders of a ferocious Synd, named Wullee Khan."

. . . The comet discovered at Ann Arbor, by Mr. Watson, on the 23d, was observed by Mr. Tuttle, at Harvard Observatory, on the 27th of April.

. . . Mr. W. C. Hazlitt has just sent from the press of Mr. Whittingham of London, an edition of Henry Constable's poems—now for the first time collected. Mr. Hazlitt proposes to bring out some other of the old poets, whose works have hitherto remained uncollected. Among these are the English poems of Thomas Watson, and the poetical works of Richard Barnfield.

. . . The number of letters written in France does not, it is calculated, exceed 9½ per annum, on an average, for each inhabitant. In England it is 21; in Scotland 16; in Ireland 7. As to journals, the proportion of the number of copies to the population is in England 249 per cent, whilst in France it is 255.

. . . A correspondent of *The Boston Courier*, writing from Florence, under date April 2d, says: "The Hon Charles Sumner is here absorbed in art, but looking worse than I had expected. He is obliged to lie in bed until noon to rest his spine, which still troubles him greatly."

. . . Judge Haliburton has been knighted. It will be remembered that he is the author of "Sam Slick."

. . . A correspondent of *The Boston Transcript* communicates the following:

"The latter part of last November, Mr. Andrew Twombly of Brandon, Vt, commenced to dig a well near his house, situated about a mile from the center of the village of Brandon, on a tolerably level plain. Having excavated to the depth of fifteen feet, through sand and gravel, the workmen came to ground frozen solid, through which they continued to excavate the further distance of fifteen or sixteen feet before getting though the frozen ground. At the depth of forty feet sufficient water having been obtained, the well was stoned in the usual manner. The character of the ground was the same throughout the whole distance, viz, coarse gravel and sand—the frozen portion interspersed with lumps of clear ice. At the time the well was dug the surface of the ground was not frozen. Ever since the well was dug, up the present time, ice forms in the well and incrusts the stone at from fifteen to thirty feet from the surface, and the surface of the water, which is thirty five feet below the surface of the ground, freezes over every night."

General News.

FOREIGN.

Arrival of the Bremen and the North Britain.

The Bremen screw-steamer Bremen arrived here on Sunday, with London papers of April 19th.

The steamer North Britain arrived at Quebec on Monday, with Liverpool papers of April 20th.

Parliament was prorogued on the 19th. The Lord Chancellor read the Queen's speech, which merely says that a dissolution has been resolved on to give an opportunity for an expression of opinion on public affairs, and to give to the Government the confidence of the House of Commons.

The dissolution would take place on the 23d and the elections a few days afterwards.

On the 18th the long-promised ministerial statements of the progress and actual state of negotiations upon the Italian question, were made in the House of Lords by the Earls of Malmesbury and Derby, and in attempted by the English Government, through these visits of Lord Cowley to Paris and Vienna had reached an encouraging stage, when the proposition of a General Congress, emanating from Russia, was received. Abandoning its individual efforts, the British Cabinet at once devoted itself to advance the Russian project, but early encountered a serious difficulty in the refusal of Austria to treat unless Sardinia disarmed. Subsequently this difficulty was obviated by a suggestion that the three quasi belligerent powers should disarm previous to the meeting of the Congress.

The English funds, on the 19th, fell ¼ per cent. under the Ministerial statement of the previous evening, but the decline was subsequently all recovered, owing to a pacific article in *The Moniteur*.

France.—The article in *The Moniteur*, after explaining the present position of the negotiations, says France has even a disposition to assent to a disarmament before the Congress meets, and thinks a definite understanding for the meeting of the Congress must soon be established.

Sardinia.—Sardinia on the 19th assented to the principle of a general disarmament, leaving details to the Congress.

DOMESTIC.

The Gold Mines of North Carolina.—The newspapers are calling attention to the gold mines of North Carolina, at Charlotte, which are said to be superior to those at Pike's Peak, and equal to any yet discovered in California. The mines at Charlotte produced last year, according to a published statement, more than half a million of dollars.

Utah.—The disturbances in Utah still continue. The immediate cause of the recent outbreak seems to have been the act of Judge Cradlebaugh, of the United States District Court, in requesting the assistance of the troops to enforce the laws. Governor Cumming issued a proclamation on the 27th March, censuring this proceeding of the Judge. The Judge retorted in open court, on the following day, by declaring the fidelity of the Governor's statements. An extra of *The Deseret News*

THE INDEPENDENT.

TABLE OF CONTENTS.

Anniversaries for 1859 1

OUR HOME CONTRIBUTORS.
Sober Second Thought ... 1
Baptism and Communion ... 1
Letters on a Journey ... 1
Scheming for the Anniversary ... 1
Mr. Jay on the Proxy Bill. 1
Revivals ... 1
American Cong. Union ... 1

OUR CORRESPONDENCE.
Duty of Students in Relation to Missions ... 2
Co-operation ... 2
Letter from Maine ... 2
An Appeal to the Clergy ... 2
Platte River ... 2

RELIGIOUS INTELLIGENCE ... 2
Ministerial and Church Register ... 3
For. Relig. Intelligence ... 3
LITERARY RECORD ... 3
GENERAL NEWS ... 3
ADVERTISEMENTS ... 3

EDITORIAL ARTICLES.
The Missionary Work Dependent for its Prosecution on a Systematic and Principled Benevolence. 4
The Two Tract Societies ... 4
Baptism as a Condition of Communion ... 4
The Oberlin Rescuers ... 4
Messrs. Lord, Ketchum, Dodge, and Others on Colportage ... 4
The Cong. Union ... 4

ADVERTISEMENTS ... 5

FAMILY READING ... 6
The Game of Life ... 6
The Little Emigrants ... 6
FOREIGN MISCELLANY ... 6
ADVERTISEMENTS ... 6

ADVERTISEMENTS ... 7

EDITORS' BOOK TABLE ... 8
COMMERCIAL AND FINANCIAL ... 8
ADVERTISEMENTS ... 8

The Independent.

NEW YORK, MAY 5, 1859.

OFFICE REMOVED.

Our friends are requested to take notice that the office of *The Independent* is no longer to be found at No. 22 Beekman street; but hereafter is at

NO. 5 BEEKMAN STREET.

It is nearer the Park, and over the Park Bank. It is in the same building with *The New York Evangelist*, *The Temperance Union*, and *The Eclectic Magazine*.

THE MISSIONARY WORK DEPENDENT FOR ITS PROSECUTION ON A SYSTEMATIC AND PRINCIPLED BENEVOLENCE.

It is a happy and wise arrangement that at the commencement of every month the attention of Christians throughout our land should be called directly and renewedly to the vast work of Christian Missions; that then they should assemble in their respective places of social worship and prayer, to receive information concerning the progress which has been realized or reported in this work during the weeks just closed, and to hear such suggestions as may be made by one another, or by their several pastors and teachers, touching the best and most hopeful mode of prosecuting and still further enlarging this in future. It tends, this arrangement, to keep the subject ever fresh and ever prominent in the minds of the churches; and to give a certain fixed and reliable system, as well as the enthusiasm which springs from the concerted and simultaneous action of many communities, to the efforts put forth to extend over the world the knowledge of the Redeemer, and the love for His cause. No one can have watched with careful attention the practical working of this plan in the Past, without having been impressed with the efficiency, as well as the simplicity and the beauty of it. It has been thus far a great safeguard of the churches against a decline in them of the missionary spirit; and it gives a needed and welcome guaranty against such decline in time to come. Its fruits have been seen too, not only in invigorated effort and prayer for foreign lands, but in the more copious missionary endeavours put forth for those who are nearer home. Domestic missions, as well as those which are prosecuted abroad, are largely and constantly indebted to it. And the Christian effort put forth for the darkened and destitute in our own cities have sprung from these monthly meetings as naturally, and have been as generously fostered by them, as the efforts for those in Beirut or Bombay.

But the [illegible] meetings suggests a principle which needs to be distinctly held in mind, and to be continually and effectively applied, in regard to all such missionary efforts; and that is the one which we have placed at the head of this article:—that a SYSTEMATIC AND PRINCIPLED BENEVOLENCE is the power on which this work must depend for its future prosecution; and that nothing can properly take the place of such a definite *principle of action*, in the support of Christian Missions. The principle looks very obvious, when stated; and will be readily accepted by all. And yet there are those who are always in danger of overlooking and forgetting it, or of slipping away from it, and of substituting occasional and special excitements, in place of this silent but permanent power, as the animating force in missionary operations.

Because one member of a church is personally employed in the missionary field; because some one in the church has opened a correspondence with one of the missionaries, and is thus in a position to communicate information direct from his manuscript at the monthly concert, instead of obtaining it through the more public channel of *The Herald* or *The Day-Spring*; because there happens to be a revival at one of the stations, or to have been an unwonted outbreak of the persecuting spirit raging around another; or because a sudden and unlooked for opportunity of enlarging successfully the sphere of its operations, has been discovered at a third; because thrilling 'incidents' are communicated from one place, of suffering bravely borne for Christ, of extraordinary sacrifices, remarkable preservations, or triumphant deaths;—because of these or other like occasional and stimulating circumstances, some Christians are quickened, at times, and in particular localities, to a quite peculiar though temporary ardor in this great work. It would seem from the zeal with which for a little they take hold of it that nothing could again dampen their ardor, and that they were to be lifted to a height of enthusiasm and of enterprise concerning it from which must flow the most widespreading and beneficent results. Take the Church at such a season of unwonted interest, an interest kindled and transiently fed by special circumstances and peculiar incitements, and it would really seem that their history to the end must be full of unquenchable faith and zeal, and a tireless patience, in this immense and far-reaching work of a world's regeneration. Other Pastors wish *they* could command such auxiliaries, and avail themselves of equal or similar means, to get up or keep up such a missionary spirit among their own people; and the rumor or contagion of the interest thus awakened may spread till the church is extensively looked upon as a model in this department, and its zeal becomes a kind of nilometer by which to measure, or with which to contrast, the comparative dulness and lethargy of others.

And yet, after a little, the interest, so factitiously excited, and so precariously supported, passes away, and leaves only a reactionary tendency behind it, to a more sluggish and indifferent temper than that which it for a while superseded. The missionary dies; the correspondence is interrupted; there are no special revivals to be spoken of; no startling and inspiring incidents are reported; and the feverish but temporary and spasmodic interest that was born of such occasions is no longer to be counted among things that be. The church must rely then, for the continuance of its enthusiasm and its exertion in this cause, on the sober and principled Benevolence of its members; the very same principle, now lodged in their hearts, which moved God at first to organize and introduce the great plan of Redemption; which moved the Saviour to descend from the skies to carry this forward; which moved the apostles to give their energy and life to this service; and which now moves the very Spirit of God to pour upon the race, broad as the air and beautiful as the light, His renovating influence. Unless this principle, this pure and inspiring spiritual force,—not occasional but permanent, not born of particular scenes or stories or human ties, but surpassing all these, lodged centrally in the heart, and working out upon all sides with an unfailing freshness and fulness,—unless this be in the hearts of Christians, the great Missionary work will fail to be sustained; will certainly and sadly fail to be accomplished.

While there fore any minister, or any committee having charge of the monthly concert, may of course most properly and usefully avail themselves of such occasional helps as we have mentioned for quickening and extending the missionary enthusiasm throughout the community, it should never fail to be remembered and felt that the ultimate reliance always must be, not on attachment to particular men or measures or managers, not on special and local sympathies with local missions, or an earnest sympathy with individual schemes that may after all lead to nothing but disappointment; but on that fixed, positive, enduring principle of Christian Benevolence which will wait and bear as well as work; which will not give way before discouragements; and which, while it may not show as brightly on special occasions as does a more fluent and facile sympathy, is not temporary, fluctuating, precarious, like that, but as constant and powerful as it is calm. Whatever helps to foster this, by word and doctrine, or by spirit and example, contributes most to the Missionary enterprise; and whatever tends to take the place of this, in individual Christians or in churches, deals at that enterprise the deadliest blow.

THE TWO TRACT SOCIETIES.

The Administration of the Nassau-street Tract Society have again shaped their plans so as to avoid any public discussion of their principles and policy. They have been busily at work the past year in creating life members and directors in this city and vicinity, so as to command a majority at the annual election. The communication from "A Member of the Tract Society" in another column, shows what scheming these official gentlemen are capable of. They now announce the following programme for the annual meeting:

"The Thirty-fourth Anniversary of the American Tract Society will be held at the Academy of Music, corner of Fourteenth street and Irving-place, on Wednesday, May 11th, at 10 o'clock A.M. The business meeting for the election of officers will be held at the same place at 9 o'clock. Life-directors and life members will be admitted by tickets, which may be obtained at the Tract House, 150 Nassau street."

By appointing a public anniversary at 10 o'clock, thus allowing only one hour for business, and announcing that the business meeting is "for the election of officers," they show clearly enough that their intention is to suppress inquiry and discussion. Of course the house will be packed with their adherents, and the tumult of the Ephesian meeting will be renewed, if any one shall propose any measure not in the programme of the Administration. Such action will prevail for a few years, until the Christian community shall grow weary of the annual disgrace. *Truth* and *Time* are with those members of the Society who stand upon the basis of 1857. Let them be always present at their post, calmly but decidedly insisting upon the Right, calmly and patiently enduring personal insult and wrong. If they abide faithful, the time will come, and that before many years, when our common Christianity shall be redeemed from the humiliation to which it has been brought by the timid and vacillating policy of a great Publishing Corporation with a Southern market to propitiate. Let every life-member and director who would help forward that deliverance be sure to *obtain his ticket in season*, to be *promptly* at the place of meeting, and to speak and vote as opportunity and duty shall there determine. The Administration dare not try the experiment of holding the annual meeting at Albany or Rochester, or anywhere outside of this city, where time could be taken for a full discussion of their plans and measures. But they cannot always dictate to the churches of the country by a packed city assembly.

On Thursday morning the meeting of the original *American Tract Society*, now located at Boston, will be held in the Church of the Puritans on Union square. Addresses by Rev. Dr. Kirk, H. W. Beecher, and others. This occasion will draw together in large numbers the friends of the Tract cause.

BAPTISM AS A CONDITION OF COMMUNION.

We have quite a shower of communications on the Baptist question of close communion. One of them is occasioned by some remarks of ours on "Christian brotherhood" as illustrated and argued for in a recent volume by Dr. Baron Stow, (*Independent*, April 14th.) The others attempt, in various modes, a solution of the difficulty propounded by "an outer-court worshiper," in our issue for April 21st. Inasmuch as they seem to give evidence that the subject is an interesting one in various quarters, we make room for them. Our readers will find them on another page.

In the first of those communications, "An Inquirer" undertakes to convict us of error in the concession that the *principle* of the Baptists, on the particular question of open or close communion, does not differ from the *principle* commonly admitted and established in the Congregational and Presbyterian churches. But when he quotes our statement of the principle he omits a material part of it—though, doubtless, he regards it as immaterial. "The principle is that only members of churches are admitted or invited to the Lord's table, that only baptized persons can be members of churches, *and that in all disputed cases the church that gives the invitation is to judge what is baptism.*" Does "An Inquirer" really think (as his inquiries seem to imply) that Presbyterian and Congregational churches, generally, understand themselves as inviting or admitting to the Lord's table anybody whom they at the same time regard as unbaptized? If he does think so, his communication becomes a solution of the case proposed by "an outer-court worshiper." His testimony, if we may put this construction upon it, is that in the judgment and practice of Congregational and Presbyterian churches generally, baptism is not a necessary condition of church-membership. What other construction his argument will bear, we do not see.

What if some Baptists are willing to recognize societies of unbaptized believers as being in some sense churches? What if they fail to denounce our celebration of the Lord's Supper "as a sacrilege or a farce?" All this may be inconsistent with their belief that there is no baptism but immersion, and that only baptized persons are to be recognized as church-members; but it does not tend to show that Baptist close communion is any closer than the Presbyterian and Congregational close communion, except as one view of what constitutes baptism is narrower than the other. Do Congregational and Presbyterian churches intentionally invite or admit to the Lord's table any man whom they regard as unbaptized? That is the question, and it is not met by "An Inquirer."

The difficulty in the case of "An Outer-Court Worshiper" arises out of the fact that Pedobaptists, not less than Antipedobaptists, regard baptism as a prerequisite of church-membership, and therefore a prerequisite of communion at the Lord's table. A Baptist (or more properly, if we do not mistake the dialect, a Campbellite) solution of the difficulty is offered by J. C., whose communication is entitled "Baptism under protest." The blunders which the writer makes in reading so short and intelligible an article as that statement from "an outer-court worshiper" with our introductory note, create a natural suspicion that his reading of the New Testament may also be inaccurate. He tells us, "A call [is] made upon your readers by the Editor to help him out of the difficulty," etc.; when in fact we made no call upon our readers to do anything else than read the statement which we laid before them. The words which J. C. has so misunderstood were, "We hope that some of our *contemporaries who are in the habit of expending much labor on the question of close communion among the Baptists*, will come to our help." He falls into a similar blunder when he says that the person whose case is described in the statement before him "sought for admission into a Baptist church;" whereas the words of the statement are, "More than a quarter of a century since, I felt it my duty to offer myself for communion with a *Congregational* church;" nor does he in any way intimate or imply that he has ever thought of offering himself for church-membership or communion in a church of any other description.

We are not surprised then to find that when J. C. proposes a solution of the case, his answers are wide of the mark. The case is that of one who has made up his mind on the question of baptism deliberately and conscientiously. He has read the New Testament, (and it is to be presumed that he has read as carefully and candidly as J. C. has read;) and his conclusion is that though converts or proselytes to Christianity from among the heathen are to be baptized as in the Apostolic age, those who have been born and nurtured under the Gospel and have never been addicted to any other religion, need no baptism. Such a conclusion may seem preposterous to J. C. and to us, but the person who makes the statement of his own case has arrived at that conclusion conscientiously and finally. Neither of the two questions proposed by him relates at all to the validity of his opinion about baptism. What he asks is, *first*, whether, holding that opinion conscientiously, he can with a good conscience offer himself for baptism at the time that he submits to baptism only because the church requires it of him; and, *secondly*, whether, admitting that he is conscientious in his opinion, and that he is in other respects an unexceptionable candidate for church-membership, there is any direction in the New Testament which will justify the church in refusing to receive him into its fellowship. How near J. C. comes to answering either of these two questions, our readers can judge by comparing his four answers first with one question and then with the other. (1.) The "outer-court worshiper" does not allege "the division between his parents" as a plea or apology for not offering himself to be baptized; nor does he ignore or propose to sacrifice "the personal responsibility of the party." (2) Nor does he plead his own "piety, prayers, anxieties, etc.," "as an excuse for neglecting the plain and positive ordinance of Christ." (3) Nor does he ask whether his application for admission into a church was "an act of folly;" it is not on that point that he asks for counsel. (4) Nor does he "seek on the pages of the New Testament" for any "precedent" to warrant his admission into a church, but only for a direction or "directions" which will justify the church in excluding him simply for his conscientious belief and practice in regard to baptism.

The third and fourth in this series of communications meet the questions squarely, but give opposite answers. We set them off, the one against the other, without attempting to mediate between them. The principles of S. W. would probably be pronounced lax and dangerous by those of our contemporaries that are loudest in condemning such a man as Dr. Williams for not inviting to the Lord's table Christians whom he regards as unbaptized; yet these are the only principles on which Baptists, holding that immersion is the only baptism, can be justified in admitting any but "immersed believers" to communion in the Lord's Supper. The positions of "Consistency" are soundly conservative; they are the positions on which the almost universal practice of Presbyterian and Congregational churches rests; yet he with his clear and honest mind, is generous enough not to reproach the Baptists for holding the same positions. Which of these two brethren is right, let others say.

P. S.—While we have been writing, another and much more voluminous communication has come to hand, in which the writer (fully persuaded that the "outer-court worshiper," "if corrected in his skeptical belief on Christian baptism," will "freely withdraw his questions having their basis in that skeptical belief") proceeds to argue at great length for infant baptism. To him infant baptism is as plainly Scriptural as the exclusive immersion of adults is to J. C. But the question between the two theories of baptism is not under consideration at present in these columns.

Missionary Opinions at Constantinople.—In the letter of Hon George P. Marsh, some weeks since, on the statements of *The Observer*, there was a misprint of some importance, by substituting "any" for "every."

"Without vouching for the opinion of *any* individual" should read

"Without vouching for the opinion of *every* individual, I can say with confidence, that the general opinion of the missionaries and other Protestants at Constantinople was, that the subjugation of Turkey by Russia would be at once fatal to all the religious and educational interests of Protestantism in the former country."

THE OBERLIN RESCUERS.

We commend to the attention of our readers certain resolutions unanimously voted by the Cleveland Congregational Conference in a recent session. In those resolutions there is a clear and concise statement of the grounds on which the defense of the Oberlin rescuers rests. *First*, the alleged fugitive was not arrested with any adequate show of legal authority. If this was so, the friends and neighbors of the poor colored man, even if they knew that he was a fugitive from bondage, had a right to presume that he was illegally arrested, and it was their duty to rescue him. *Secondly*, the fugitive-slave law, being itself in conflict with the law of God, is not binding on the conscience of a Christian man; and it is a good and righteous thing to rescue the captured fugitive out of its grasp, *especially if the rescue is made without violence*. We do not understand the Conference to imply that a *violent* resistance to the execution of a wicked law is justifiable, except when the time has come for a violent revolution. But we do understand them as maintaining that it is right to obstruct the execution of such a law by any method short of violence.

The primitive Christians made no war upon the imperial government of Rome for the rescue of fellow-Christians dragged to prison or doomed to death. So we would make no war on the imperial Government of the United States for the rescue of recaptured slaves. But it is the right of every Christian man to do what he can without fraud or violence for the rescue of the innocent captive from the grasp of unscrupulous and cruel power, and, having done it, to suffer the penalty in the spirit of martyrdom. We cannot foresee, at present, the result of the trials now in progress at Cleveland. But our personal knowledge of some among those prisoners, assures us that whatever may be the rulings of the court, and whatever the verdicts of packed and partisan juries, those men have committed no crime. If they are called to suffer for befriending the friendless, they will know that the conscience even of the oppressor is on their side; and he who of old walked at the side of his servants in the fiery furnace, will keep company with them in their prison.

MESSRS. LORD, KETCHUM, DODGE, AND OTHERS ON COLPORTAGE.

The following note, which was published last week by several of our contemporaries, is worthy of some special attention. We publish it unsolicited, as a contribution to the discussion of a question of great moment.

NEW YORK, April 21, 1859.

Rev. Russell S. Cook:

DEAR SIR: Attacks against the system of the American Tract Society, in the production and circulation of its publications, have lately been made and widely circulated, as you doubtless know. As friends of the Society, we believe these attacks founded in error, and that an important duty is to be discharged in thoroughly examining and testing the charges before the public. Your former connection with the Tract Society and with tract circulation, both in England and in this country, point you out as most competent for this duty; and your independence of the Society and freedom from responsibility for its measures, will render your examination the more inviting to candid and intelligent men.

We therefore request that you would, if your other avocations will permit, prepare for circulation a full examination of these attacks and of the whole subject involved. With great respect, we are your friends and servants,

DANIEL LORD,	WM H ASPINWALL,
HIRAM KETCHUM,	JAMES BROWN,
WM E DODGE,	STEWART BROWN,
ALFRED EDWARDS,	GREENE C BRONSON,
LUCIUS HOPKINS,	FRED. G FOSTER,
JAMES W. BEEKMAN,	JAMES DONALDSON.
C. O. HALSTED,	

These are most respectable names, and we do not well see how Mr. Cook could decline to respond to such a call. We suspect, however, that the call did not originate spontaneously with the gentlemen who have signed it, but that a draft of this letter, prepared advisedly, was submitted to them for their signatures, and those signatures were [illegible] men permit their names to be used upon demand. We venture to doubt whether the idea of again appearing before the public as the champion of the Tract Administration, was first suggested to the mind of Mr. Cook by the delicate flatteries and imposing signatures of this epistle. We have too much respect for the signers of this letter as Christian gentlemen, to believe that they would characterize a calm discussion of the financial policy of the Tract Administration, by a director of the Society, as "attacks" upon the institution. Their names were probably solicited to enable the "Congregationalist Director" of 1856 to gain another hearing before the public. After his discomfiture at that time, and the repudiation of his advocacy by his associates in office, some kind of indorsement was obviously necessary; though we doubt whether the object is of sufficient magnitude to warrant the exposure of the Tract Administration to the damaging effects of such a reminiscence.

We have not yet been favored with a copy of Mr. Cook's reply. Our contemporaries publish an abstract of it, and one of them in the most vehement terms assures us that it is "calm and masterly." It appeared entire in a Supplement to *The New York Times* of Saturday; and the abstract, evidently by the same hand, was published in several religious papers of last week. But lest any should imagine that this implies the indorsement of his statements by these journals, we would add that the publication was *paid for* as an advertisement. While the document exhibits the well-known characteristics of the writer's style—a patronizing egotism, and a "spread-eagle" diction upon mere commonplaces—it is the most respectable document which we have seen from his pen. But as a contribution to the subject under discussion it is of little value. Dr. Patton's letters dealt in *specifications*, citing the documents of the Society in proof. Mr. Cook's reply deals in grandiloquent generalizations.

Moreover he misapprehends and misstates the question at issue. e cannot mislead any one by his *ad captandum* contrast, "Will it *pay?*" or "Will it *save?*" Every Christian knows that it is his duty to use his money for Christ *where it will accomplish the most good, with the least possible waste.* Mr. Cook, while Secretary of the Tract Society, used to urge Colportage as *economical*. We have shown that as conducted by the Nassau-st. Society it is *wasteful*.

We have before us a pamphlet published several years ago by the American Tract Society, entitled "The American Colporter System," and written, probably, by Mr. Cook himself when a Secretary of that Society. This pamphlet devotes a special argument to the "*Economy of the System*," and urges as a reason for adopting this method of doing good, that "the ordinary salary of a colporter is $150 per annum." If ten years ago the "*Economy* of the system" was a good argument with Mr. Cook for adopting it, now that the cost of a colporter has increased from $150 to upwards of $400, the fact that is *not* economical is certainly a valid criticism from Dr. Patton. Will Mr. Cook eat his own words? Having from pulpit and press set forth the "economy" of colportage as a reason for preferring it to other conceivable modes of doing good, will he now pretend that an inquiry into its economy is secular and not Christian?

In that very pamphlet he pleads for funds "for the *economical* support of these labors;" and he attributes the cheapness of such labors to "the spirit of consecration" in the colporters themselves. All this was a very Christian argument when first put forth by Mr. Cook and his associates. But what is the argument of Dr. Patton to which Mr. Cook professes to reply? Simply that the system of the London Tract Society, which relies upon the book-trade and the voluntary efforts of *local* churches and associations for the distribution of its publications, is more "economical" and *more efficient for good* than a system which employs an uneducated itinerant ministry to sell books, at a greater cost to the churches for each colporter than the support of a home missionary. Is not that question worth considering? Cannot such a question be discussed in a calm and Christian spirit? Nobody questions the usefulness of colporters. Nobody thinks of dispensing entirely with their services. But if their *main* business, as shown by *their own reports*, is to *sell* books, it is a question whether the business of bookselling could not be conducted through other channels, and the direct work of carrying the Gospel to the destitute be conducted more efficiently as well as economically by local or district associations for colportage, or for voluntary labor.

In his pamphlet on the "American Colporter System," Mr. Cook said truly, (p. 5,) "If every professed follower of Christ but had the spirit of his Master, and would live, as every Christian should, in the daily discharge of duty to the impenitent within the reach of his influence, with even Harlan Page's measure of fidelity to dying souls, the portions of our country and the world that would require the labors of *paid* colporters would be few, and the famishing millions would have the bread of life." This is just as true to-day as it was when Mr. Cook wrote it ten or fifteen years ago. Dr. Patton's plan proposes that the Tract Society should make less of the business of selling books by a paid agency, and should leave to the churches and to local associations laboring gratuitously much of the work now done by "*paid* colporters." Mr. Cook's reply does not meet the real question.

Of course this document is designed for electioneering purposes at the coming anniversary; but if it shall be found to contain any facts or figures worthy of consideration, we shall give it attention, after the general distribution of it at the Academy of Music and through the Post-office, shall have acquainted the public more fully with its contents.

Just now, however, we have to do with the letter above, and the topic which it suggests. The appearance of such a letter shows that the weighty facts and arguments of Dr. Patton's letters are felt in the minds of business men. Thirteen of our most eminent citizens are here represented as entreating the ex-Secretary of the Nassau-street Society to come to the rescue of its Administration and their policy. We would respectfully suggest to these gentlemen, that if they wish to get at the real state of the case, they should sit down as "candid and intelligent men," and examine for themselves the data furnished in the reports of the Nassau-street Tract Society. The facts used by Dr. Patton are taken from the official documents of the Society itself. If Messrs. Lord, Ketchum, Dodge, etc, will give these tables to their own clerks and book-keepers for separate calculations, and will then meet together and compare the results, they will be much more likely to get at the facts than by the aid of Mr. Cook's representations concerning his own favorite department in the Tract Society. We doubt whether either of the lawyers or merchants whose names are appended to the note, would take the testimony of an interested party as final upon any question of law or trade.

As an illustration of what needs to be investigated, take the following extract from a pamphlet issued from the Tract-House in Nassau street in March of this year; entitled "Colportage as Conducted by the American Tract Society; its Necessity, Efficiency, and Economy." The question started is that of the economy of colportage.

"A brief and general answer would be found in the simple recital of a colporter's labor for a given year. You appoint him for a county in Texas, for example. The county is twenty miles square, with a population of 10,000 souls, grouped in 1,800 families, which are located sparsely and irregularly over those 400 square miles. Into the center of that county you send him, with 2,000 volumes of books, tracts, and plain copies of the Bible. Here he finds, it may be, two feeble churches, with fifty families attached to each, the remaining 1,700 families being without any Gospel privilege whatever. Your colporter, standing at the center of his field and looking out over its desolation, feels the glow of a Christ-like compassion for the perishing, and with an intelligent purpose to tell them of Christ, he furnishes himself with the inspired Word, and with Baxters, Bunyans, Doddridges, and Alexanders, who will go with him and visit every family in that county within the year. Not secular nor social visits are these, but each is an earnest, prayerful, tearful effort to turn sinners to God. And when he has told the story of the cross to one family, according to his own feeble ability, and is about to depart, he bequeathes to that family one of his silent but mighty preachers, who shall remain to speak for God from hour to hour, while he toils on through his field. From house to house, from day to day, he goes forward in this work until he has reached the holy Sabbath; then collecting as many of the families as can be induced to attend in a point central to his week's work, he instructs the children, exhorts the parents, reads an awakening tract, and leads them in praise and prayer to that God who will hear and answer.

"Another week's work is done, and another Sabbath meeting is held, and still another; and thus he passes on till the fifty two weeks are fulfilled, the fifty-two Sabbaths improved, the 1,800 families visited, the 2,000 volumes of saving truth distributed, and the 10,000 inhabitants reached with the Gospel offer."

By referring to the annual report of the Society for 1858 (p. 49) we find that there were employed in Texas 16 colporters for the whole or part of the year preceding. In scanning the list, we find the name of Rev. C. F. Munson as most nearly answering the description here given. Let us compare his own report of his labors with the statement given above. Mr. Munson visited 2,342 families. Was *each* of these "an earnest, prayerful, tearful effort to turn sinners to God?" He tells us that only 1,391 families, a little more than one-half, were "conversed *or* prayed with." Mr. Munson *sold* 1,836 volumes, but gave away only 593, or less than one-fourth the whole number distributed. Mr. Munson reports only 113 families as destitute of religious books when he called upon them, and 614 families as neglecting evangelical worship. Does this warrant the representation that out of 1,800 families in one county, 1,700 were "without any Gospel privileges whatever?" Perhaps it will be said that Mr. Munson is not the colporter referred to. But the case given in the recent pamphlet on Colportage is put forward as a specimen case. To illustrate the practical results of Colportage we are told to listen to "the simple recital of a colporter's labor for a given year." The case given is brought forward as "a *general* answer" to a general question as to the efficiency of colportage. Is there any such case? Mr. Munson's is the only one reported which at all approximates to it; and we have seen that this does not at all justify these representations.

Nor is there anything in the Texan field, as reported for 1858, to warrant such a statement. The whole number of families visited in Texas, during the year, by colporters of the Nassau-street Society, was 5,966. Of these only 3,226 were *either* conversed with religiously, *or* prayed with. Was *each* visit "an earnest, prayerful, tearful effort to turn sinners to God?" *Two thousand seven hundred and forty* families were visited without one word of religious conversation or prayer! The same omission of *religious* effort on the part of colporters appears in all their reports.

A correspondent quotes the following passage from Mr. Cook's reply to Dr. Patton: "Let the stupendous memorial of evangelical zeal and self-denial, built of the statistics which record seven *millions* of Christian visits (7,185,665) on the errand of salvation; which show that in *three millions* of habitations (3,392,703) prayer has been offered by the colporter," etc, etc.

Upon this statement our correspondent inquires, Why did not the colporter offer prayer "in the remaining 3,792,964 habitations" which make up the 7,185,665 cases in which he made "Christian visits?" What was he doing in nearly FOUR MILLIONS of families where he neither "offered prayer" nor conversed on the subject of religion? In what sense were these visits "*Christian* visits?"

So say we of the nearly three thousand similar visits in Texas. For what purpose were those visits? The pamphlet tells us they were "not secular nor social;" but the book returns of the colporters tell a different story. The whole number of books *sold* was 9,406; the number given away only 2,178, or less than one-fourth as many. Four-fifths of the work of distribution consists in *selling* books.

As to *destitution:* in the entire Texan field, out of 5,966 families visited, only 1,448, or *less than one-fourth*, habitually neglected public worship, and only 598, or *one-tenth*, of the whole number were found destitute of religious books.

Is the Texas story, given in the pamphlet, founded in fact? Is it a fair "example" of the "efficiency of colportage?" Would Mr. Lord, Mr. Ketchum, or Mr. Bronson, suffer such testimony to pass without a rigid cross-questioning of the witness? Would Mr. Dodge, Mr. Aspinwall, or Mr. Halsted, purchase goods by such a sample? And do not these gentlemen owe to the Christian public the same care in the use of their names to sanction a document, which they would exercise in a merely legal or commercial matter? Did they read Mr. Cook's document before it appeared in print? Will they now affirm that, having read both Dr. Patton's letters and Mr. Cook's reply, and compared them with the official documents of the Society, they are willing to have their professional or mercantile reputation stand or fall with Mr. Cook's statements?

THE CONGREGATIONAL UNION.

The interest of the Christian community in the public exercises of the Congregational Union, during Anniversary week, is a gratifying evidence of the hold which the Society has gained by its yearly Addresses and Festivals. The frequent applications by letter for the hospitality proffered to ministers by our churches, and the frequent calls for collation tickets, promise that the attendance next week upon the exercises of the Union will equal, if it does not exceed, that of any former year. And we are sure that public expectation will not be disappointed. A Congregational pastor writes:

"I am much interested in the American Congregational Union, having been with it from the beginning. The annual Address is to me one of the chief attractions of anniversary week. And as to the 'Collation,' though not organically connected with the Union, it is itself a union of an interesting kind. I hope that some means may be devised, more effectual than heretofore, to secure a comfortable eating of the good things, or else that that part be omitted altogether. I would always like to go to see the company and to hear the addresses, but do not intend to pay again for a *collation* unless there is a better prospect of getting it."

A PASTOR.

We have made inquiry of the Committee of Arrangements, and can assure our correspondent that the plan for serving the Collation the present year, will secure to every one an equal and abundant portion of the good things. No person whatever, except the Committee and the waiters, will be permitted to enter the refreshment room. The number of tickets will be limited by the number of seats which the room will comfortably hold. Hats, cloaks, and shawls will be kept securely in the ante-rooms, without expense to guests. The seats will be arranged in sections divided by ample aisles, and the entire audience *being seated*, will be served by a numerous corps of waiters, so that within ten minutes every person in the room will be provided "with food convenient for him." If planning, experience, and energy can accomplish anything, we are sure that the Collation will be satisfactorily served. The Committee feel that their reputation is at stake in the matter, and they have given freely both time and money to insure success.

The following is the programme of the meetings of the Union.

1. Anniversary exercises on Tuesday evening at 7½ in the Broadway Tabernacle church, Broadway and 34th street. Report by the Secretary; Address by Rev. T. D. Woolsey, D D., President of Yale College. None should fail to hear this address. It will be a rich treat.

2. Business meeting, election of officers, etc, Thursday, 3 P. M., at the City Assembly Rooms on Broadway.

3. Collation at the Assembly Rooms, Thursday evening. The doors will open at 6 o'clock. The President for the evening, Rev. H. W. BEECHER, will take the chair and make the opening address at 7. Other addresses will be made in the course of the evening by able and earnest speakers of various denominations.

The Collation will be served in the manner described above, and after the Collation a Bouquet will be presented to each lady in the room. The flowers are provided by the liberality of a few gentlemen; and as the gardens of this vicinity are not sufficiently forward to meet the demands of the occasion, a large quantity of flowers have been ordered from horticulturists in Philadelphia, to be delivered fresh upon the day of the Collation.

A choice band of music, furnished by Dodworth, will be in attendance throughout the evening. Arrangements have been made also for good vocal music, and for singing by the great congregation.

Ministers in attendance upon these exercises will be entertained during the week by families in New York and Brooklyn, provided they apply *early* to Mr. N. A. Calkins, No. 318 Broadway. Strangers wishing such accommodations, should go to the office of the Union, over Appleton's bookstore, immediately upon their arrival in town, and they will there receive cards of introduction to families.

Will not churches abroad pay the expenses of their pastors to New York, and also send by them a contribution for building houses of worship for the churches of our common faith?

Tickets for the Collation 50 cents, to be had at the office of the Union, and at the office of *The Independent*, No. 5 Beekman street, up stairs. Tickets should be obtained *before* the evening of the Collation. No person will be admitted without a ticket, and if a specified number are taken beforehand, none will be sold at the door. It is important, therefore, to secure tickets early.

A Sensible Correspondent.—We like the good sense and self denial of a writer, who sends us a piece for the paper, accompanied by the following note:

"DEAR SIR:—You need not trouble yourself to return my article. If it does not soon appear in *The Independent*, I shall consider it as rejected."

Eulogy on Judge Jay.—On Sunday evening Dr. Cheever is to deliver an address before the American Peace Society on the character and services of the late Hon. William Jay, President of that Society. Services at 7½ o'clock, in the Church of the Puritans, Union square.

NOTICES.

Union Theological Seminary, New York.—The annual Public Examination of the classes in this Seminary will begin on Tuesday, May 3d, at 9 o'clock A M., and be continued until the following Monday. Delegates from ecclesiastical bodies, and the friends of theological education in general, are respectfully invited to be present.

The ANNIVERSARY of the Seminary will be held in the Mercer-street church, on Monday evening, May 9th, at 7½ o'clock. 541-544

American Home Missionary Society.—The Annual Sermon in behalf of this Society will be preached by Rev. William T. Dwight D.D., of Portland, Me., in the Madison-square Presbyterian church, (Rev. Dr. Adam's,) on Sabbath evening, May 8th, at 7½ o'clock.

The Anniversary of the Society will be held in the Church of the Puritans on Union square, on Wednesday evening, May 11th, at 7½ o'clock. 543-544*

The Annual Meeting of the Associated Alumni of the N. Y. Union Theological Seminary, will be held at the chapel of the Seminary on Wednesday, May 11th, at 3½ P M.
544* HENRY BELDEN, Secretary.

Rev. T. L Cuyler will preach every Sabbath evening at 7½ o'clock, in the Home Chapel in Twenty-ninth street, between Fourth and Madison avenues. Weekly lecture on Wednesday evening. 544*

American and Foreign Christian Union.—The Annual Sermon in behalf of this Society will be preached by the Rev. N. S. S. Beman, D.D., in the Mercer-street church, (Presbyterian,) on Sabbath evening next, the 8th of May, inst. Services will commence at 7½ o'clock

The Anniversary Exercises will be held in St. Paul's (Meth. Epis) church, Fourth avenue, corner of 22d street, on Tuesday the 10th May, inst., commencing at 10½ o'clock A M., when the Annual Report will be presented. Addresses may be expected from Rev. T. L Cuyler of this city, Rev. Pres. Reid of Lima, N. Y., Rev. T. C Neasily of Mass., and others. 544

Church of the Puritans.—A discourse will be delivered in the Church of the Puritans next Sabbath evening (May 8th) by Rev Dr. Cheever, before the American Peace Society, on the eminent character and public services of the late Judge Jay. Service at half past seven.

New York Bible Society.—The Annual Sermon before the New York Bible Society will be preached in the Academy of Music, on Sabbath evening, May 8th, by Rev. Walter Clark, D D., of the Mercer st. Presb. church. Services to commence at 7½ o'clock. A collection will be made. By order.
J. C. HOLDEN, Rec. Sec. HENRY G. DE FOREST, Pres.
New York, May 2, 1859. 544*

Wednesday Morning—Church Anti-Slavery Society in the Church of the Puritans at 10 o'clock Wednesday morning. Addresses by Rev. Dr. Cheever and other gentlemen.

Baptist Free Mission Society.—The Sixteenth Anniversary of the American Baptist Free Mission Society will be held with the Bethesda Baptist church, (Rev. M. C. Kempsey,) Jersey City, in Metropolitan Hall, on the 7th, 8th, and 9th insts. Rev. Dr. Cheever will preach before the Society on Monday evening, the 9th, at 7½ o'clock.

Anniversary Arrangements.

MEETINGS OF THE AMERICAN ANTI-SLAVERY SOCIETY,
In the City Assembly Rooms, 448 Broadway, between Howard and Grand streets.

FIRST MEETING—Tuesday, 10 A M. Speakers—Rev. A. M. Milligan of Pa., Parker Pillsbury, Rev. William H. Furness, Wendell Phillips.

SECOND MEETING.—Tuesday evening, 7½ o'clock. Speakers—Hon. Erastus D. Culver, Edward Gilbert, Esq., C. C. Burleigh, and others.

THIRD MEETING—Wednesday, 10 A M. Speakers—Wm. Wells Brown, Lucretia Mott, Rev. Samuel Aaron, Rev. Samuel Longfellow and others.

FOURTH MEETING—Speakers—Rev. George F. Noyes, J. M. McKim, A. T. Foss, and others.

NEW YORK ANTI-SLAVERY SOCIETY.
The Anniversary of this Society will be held in the City Assembly Rooms, 448 Broadway, on WEDNESDAY EVENING, at 7½ o'clock. Speakers—Theodore Tilton, Wendell Phillips, and others. Admission 10 cents, to defray expenses.

Rev. H. B. Northrop of New Haven will address young men on the Beginnings of Intemperance at the anniversary of the American Temperance Union, on Wednesday evening next.

Union Prayer-Meeting is held in John-street church, near Nassau, every day, between the hours of 12 and 1 o'clock. All persons engaged in business down town are expected to attend, and strangers visiting the city. 541-545

MARRIED.

HARTSHORN—WILLIAMS—In Belfair, O., April 19th, by the Rev. R. H Holliday, Rev. T. C. Hartshorn of Cleveland, O., Agent of the Amer. Bible Society, to Miss Kittie Williams, daughter of the late Hon. Jas. L. Williams of Belfair.

KENT—KEELER—In Jamestown, Chautauque co., N. Y., on Wednesday evening, April 27th, by Rev. T. H. Rouse, Mr. A. Flynt Kent to Miss Emma A. Keeler, only daughter of Smith B. Keeler, Esq., of Jamestown.

MARCH—BROOKS—At Cheshire, Ct., April 19th, by Rev. Mr. Bull, Rev. Daniel March of Woburn, Mass., to Mrs. Anna Le Conte, daughter of David Brooks, Esq.

BEECHER—GOODWIN—In Brooklyn, on Sunday, May 1st, by Rev. Henry Ward Beecher, Frederick W. Beecher of Galesburg, Ill., to Miss Sara Hale Goodwin of Newburyport, Mass.

DIED.

WORCESTER—At Park Hill, Cherokee Nation, April 20th, Rev. Samuel A. Worcester, D D., for a third of a century a missionary of the American Board. He commenced his labors in that part of the old Cherokee country within the limits of Georgia, but when the Indians were removed to their present home, he cast in his lot with them. His moral courage is illustrated by his imprisonment (with Dr. Butler) in the Georgia penitentiary, because he would not take an oath to support the constitution and laws of that state, in violation of the rights of the Cherokees. A decision of the Supreme Court of the United States sustained him in his course; and yet the authorities of Georgia treated it as a nullity. Still the moral victory was clearly and emphatically with the missionaries. He suffered a protracted illness; and his decease is not unexpected to his friends. It was his wish to live to complete the translation of the New Testament into Cherokee; but this was not permitted.

SPECIAL NOTICE TO SUBSCRIBERS ONLY!

THE publisher of *The Independent*, having, from his extensive business relations with booksellers and publishers, unusual facilities for purchasing books would be happy to accommodate any of the subscribers to this journal, whether clergymen or others, by securing the prompt execution of any orders which they may send to him for recent or standard works. All orders should be accompanied with the money, at publishers' advertised prices. This opportunity is offered exclusively to subscribers of *The Independent, to whom no commission will be charged.* Address
JOSEPH H. RICHARDS,
Publisher of *The Independent*,
New York City.

FINANCIAL.

NOTICE OF DISSOLUTION OF COPARTNERSHIP.—The copartnership heretofore existing between the undersigned under the name or firm of Winslow, Lanier & Co., is this day dissolved by mutual consent, Richard H. Winslow retiring from business.

The unsettled business of the late firm will be settled by either of the undersigned, at No. 52 Wall street. Dated New York, April 29, 1859. RICHARD H WINSLOW.
J. F. D. LANIER.

RICHARD H WINSLOW having retired from the firm of Winslow, Lanier & Co., the undersigned have formed a copartnership, and will continue the business of that firm under the same name. New York, April 29, 1859.
J. F. D. LANIER,
544-547 MINOT C. MORGAN.

L. D. OLMSTED,

AGENT FOR THE

NEGOTIATION OF LOANS SECURED BY REAL ESTATE,

Chicago, Illinois,

OFFERS HIS SERVICES TO CAPITALISTS at the East who desire to make *safe* investments at the West. All business is transacted without expense to the lender. *Collections made, and avails promptly remitted.*

By special permission he refers to—

New York.	*New Haven, Conn.*
Henry Young, Esq.	William Southworth, Esq.
Moses Taylor, Esq.	Amos Townsend, Esq.
John J. Phelps, Esq.	Prof. Denison Olmsted.
Amos B. Eno, Esq.	Rev. Edward Strong.
Messrs. Phelps, Dodge & Co.	Dr. N. B. Ives.
Messrs. Watt, Dunning & Graham.	Rev. David Root. *Edinburgh, Scotland.*
Messrs. Read, Taylor & Co.	Adam Pearson, Esq.
William Mulligan, Esq.	*Montreal.*
Messrs. Eno, Roberts, Rhodes & Co.	Messrs. Seymour, Whitney & Co.
Northampton, Mass.	D. F. Janes, Esq.
Hon. J. P. Williston.	*New London, Conn.*
Jonathan H. Lyman, Esq.	Hon. Thomas W. Williams.
Hartford, Conn.	Capt. Francis Allyn.
Messrs. Dow, Owen & Co.	*Chicago.*
Messrs. Collins Brothers,	Hon. Mark Skinner.
John Olmsted, Esq.	Messrs. Ogden, Fleetwood & Co.
Thomas Smith, Esq.	
A. G. Hammond, Esq.	G. C. Hammond, Esq.
Poughkeepsie, N. Y.	Philo Carpenter, Esq.
Henry L. Young, Esq.	

Other references to persons living in various cities at the East can be furnished if desired. 511-562

DAY & TRUAX,

INSURANCE AGENTS,

CINCINNATI, OHIO.

We have the Agencies for the following well-known

FIRE AND LIFE INSURANCE COMPANIES:

ARCTIC FIRE INSURANCE CO. of New York.
BEEVOORT FIRE INSURANCE CO. of New York.
MERCANTILE FIRE INSURANCE CO. of New York.

ALSO,

MUTUA ENEFIT LIFE INSURANCE CO.
OF
NEWARK, NEW JERSEY.

DAY & TRUAX,
Room No. 1 Carlisle Building,
Cor. Fourth and Walnut street.
540tf

MORSE & WOLFF,
BANKERS AND DEALERS IN
Stocks, Bonds, Exchange and Commercial Paper on commission,
No. 49 Wall street, and 41 William street,
New York.

Orders for the purchase and sale of Stocks and Bonds, at the Brokers' Board, by letter or otherwise, promptly executed. Cash advanced on sound saleable securities.

REFER TO
G. VAN BAUN & CO., New York.
CONTINENTAL BANK, New York. 521-536tf

ADVERTISING PENS.

FINKLE & LYON'S
FAMILY
SEWING-MACHINES.

Warranted to give better satisfaction than any other Sewing-Machine in this Market, or money refunded.

P. S.—Send for Circular.

537tf&2 MILTON FINKLE, LEWIS LYON, } 503 BROADWAY.

Singer's Sewing-Machines!

PRICES REDUCED TO

$50, $75, $110, and $125!!

For Families, Tailors, and all Manufacturing purposes, these Machines are unequaled. They are more durable, capable of doing a greater variety of work and of earning more money than any machines in the market.

In the purchase of what are called cheap Sewing-Machines, thousands have been deceived and disappointed, but with Singer's Machines there is never any failure or mistake.

SINGER'S NEW FAMILY SEWING-MACHINE,

the price of which is only $50, is a light and elegantly decorated Machine, capable of performing, in the best style, all the sewing of a private family. It has secured a great reputation during the few months since it was first offered to the public.

SINGER'S TRANSVERSE SHUTTLE-MACHINE,

to be sold at $75, is a Machine entirely new in its arrangement; it is very beautiful, moves rapidly and very easily, and for family use and light manufacturing purposes, is the very best and cheapest Machine ever offered to the public. These Machines are being increased in number as rapidly as possible, and yet the demand for them cannot be fully supplied.

SINGER'S NO. 1 STANDARD SHUTTLE-MACHINE,

formerly sold at $135, but now reduced to $110, is too well known all over the world to need any description. Every sort of work, coarse or fine, can be done with it.

SINGER'S NO. 2 STANDARD SHUTTLE-MACHINE.

This is the favorite manufacturing Machine everywhere. The size of the Machine gives ample space for almost every description of work, which, together with its admirable working qualities, gives it a decided advantage. Price, with table complete, $125.

Since the great reduction in the price of these Standard Machines, on the 1st of October, 1858, the sale of them has increased fourfold.

All of Singer's Machines make the interlocked stitch with two threads, which is the best stitch known. Every person desiring to procure full and reliable information about Sewing-Machines, their sizes, prices, working capacities, and the best methods of purchasing, can obtain it by sending for a copy of *I. M. Singer & Co.'s Gazette*, which is a beautiful pictorial paper, entirely devoted to the subject. *It will be supplied gratis.*

I. M. SINGER & CO.,
544tf 458 Broadway, New York.

GROVER & BAKER'S

CELEBRATED

Family Sewing-Machines.

NEW STYLES—PRICES FROM $50 TO $125.

EXTRA CHARGE OF $5 FOR HEMMERS.

495 Broadway, New York.
18 Summer street, Boston.
730 Chestnut street, Philadelphia.
181 Baltimore st., (Carroll Building) Baltimore.
58 West Fourth street, Cincinnati.

Agencies in all the principal cities and villages in the United States.

These Machines sew from two spools, as purchased from the store, requiring no rewinding of thread; they Hem, Full, Gather, and Stitch in a superior style, finishing each seam by their own operation, without recourse to the hand-needle, as is required by other machines. They will do better and cheaper sewing than a seamstress can, even if she works for *one cent an hour*, and are, unquestionably, the *best Machines* in the market for family sewing, on account of their simplicity, durability, ease of management, and adaptation to all varieties of family sewing—executing either heavy or fine work with equal facility, and without special adjustment.

As evidence of the unquestioned superiority of their Machines the GROVER & BAKER SEWING MACHINE COMPANY beg leave to respectfully refer to the following

TESTIMONIALS:

"Having had one of Grover & Baker's Machines in my family for nearly a year and a half, I take pleasure in commending it as every way reliable for the purpose for which it was designed.—Family Sewing."—*Mrs. Joshua Leavitt, wife of Rev. Dr. Leavitt, Editor of N. Y. Independent.*

"I confess myself delighted with your Sewing-Machine, which has been in my family for many months. It has always been ready for duty, requiring no adjustment, and is easily adapted to every variety of family sewing, by simply changing the spools of thread."—*Mrs. Elizabeth Strickland, wife of Rev. Dr. Strickland, Editor of N. Y. Christian Advocate.*

"After trying several different good machines, I preferred yours, on account of its simplicity, and the perfect ease with which it is managed, as well as the strength and durability of its seam. After large experience, I feel competent to speak in this manner, and to confidently recommend it for every variety of family sewing."—*Mrs. E. B. Spooner, wife of the Editor of Brooklyn Star.*

"I have used a GROVER & BAKER Sewing-Machine for two years, and have found it adapted to all kinds of family sewing, from Cambric to Broadcloth. Garments have been worn out without the giving way of a stitch. The Machine is easily kept in order and easily used."—*Mrs. A. E. Whipple, wife of Rev. Geo. Whipple, New York.*

"Your Sewing-Machine has been in use in my family the past two years, and the ladies request me to give you their testimonials to its perfection, as well as their high appreciation of its value in the performance of family and household sewing."—*Robert Boorman, New York.*

"For several months we have used Grover & Baker's Sewing-Machine, and have come to the conclusion that every lady who desires her sewing *beautifully and quickly* done, would be most fortunate in possessing one of these reliable and indefatigable 'iron needle-women,' whose combined qualities of *beauty, strength, and simplicity*, are invaluable."—*J. W. Morris, daughter of Gen. Geo. P. Morris. Editor of The Home Journal.*

Extract of a letter from THOS. R. LEAVITT, Esq., an American gentleman, now resident in Sydney, New South Wales, dated January 12, 1858:

"I had a tent made in Melbourne, in 1853, in which there were over three thousand yards of sewing done with one of Grover & Baker's Machines, and a *single* seam of that has outstood all the *double* seams sewed by sailors with a needle and twine."

"If Homer could be called up from his murky hades, he would sing the advent of Grover & Baker as a more benignant miracle of art than was ever Vulcan's smithy. He would denounce midnight shirt-making as 'the direful spring of woes unnumbered.'"—*Prof. North.*

"I take pleasure in saying, that the Grover & Baker Sewing-Machines have more than sustained my expectation. After trying and returning others, I have three of them in operation in my different places, and, after four years' trial, have no fault to find."—*J. H. Hammond, Senator of South Carolina.*

"My wife has had one of Grover & Baker's Family Sewing-Machines for some time, and I am satisfied it is one of the best labor-saving machines that has been invented. I take much pleasure in recommending it to the public."—*J. G. Harris, Governor of Tennessee.*

☞ A liberal discount made to Clergymen with families. 537tf

CATARRH! CATARRH! CATARRH! CATARRH!!

What is it? How Cured?

Thousands of persons suffer all sorts of annoyance from Catarrh. Most people know what its inconvenience and results are, yet but few know how it can be cured. It is simply a chronic irritation, and often enlargement of follicles and consequent thickening of the mucous membrane lining the nasal cavities, frontal sinuses, and posterior nares, and sometimes extending into the throat and lungs. Perm this result tightness and often vertigo of the head, obstructed nose, or a profuse flow of mucus, loss of smell, nasal voice, and often impaired hearing and taste.

The old-school remedies have never been able to do anything for it. Nasal injections and inhalations are as painful and expensive as they are generally worthless. Yet HUMPHREYS' CATARRH SPECIFIC, a simple *Sugar Pill*, taken two or three times per day, promptly cures the milder cases; cures at once all colds in the head, and radically cures, by persevering use, the most obstinate cases, as is proved by the experience of hundreds.

Price, with full directions,

FIFTY CENTS PER BOX.

N.B.—A full set of HUMPHREYS' HOMEOPATHIC SPECIFICS, with book of Directions and twenty different Remedies, in large vials, morocco case, $5; do., in plain case, $4. Family case of Fifteen boxes and book, $2.

These Remedies, by the single box or case, are sent by mail or express, free of charge, to any address, on receipt of the price. Address DR. F. HUMPHREYS & CO.,
No. 562 Broadway, New York.
Sold by all Druggists. 543-544†

N. B. GRIFFIN,

DENTIST,

No. 257 Fulton Street,

BROOKLYN.

544-556

Premature Loss of the Hair, which is so common nowadays, may be entirely prevented by the use of *Burnett's Cocoaine*. It has been used in thousands of cases where the hair was coming out in handfuls, and has never failed to arrest its decay, and to promote a healthy and vigorous growth. It is, at the same time, unrivaled as a dressing for the hair. A single application will render it soft and glossy for several days. See advertisement. 523tf

BUSINESS NOTICES.

Richardson's Irish Linens,

DAMASKS, DIAPERS, ETC.

CONSUMERS OF RICHARDSON'S LINENS, and those desirous of obtaining the GENUINE GOODS, should see that the articles they purchase are sealed with the full name of the firm,

Richardson, Sons & Owden,

as a guarantee of the soundness and durability of the goods.

This caution is rendered essentially necessary, as large quantities of inferior and defective Linens are prepared, season after season, and sealed with the name of RICHARDSON, by Irish houses, who, regardless of the injury thus inflicted alike on the American consumers and the manufacturers of the genuine goods, will not readily abandon a business so profitable, while purchasers can be imposed on with goods of a worthless character.

J. BULLOCKE & J. B. LOCKE,
530-9teow Agents, 36 Church street, New York.

HOSIERY
AND
Men's Furnishing Goods.

A. RANKIN & CO.,

(LATE UNION ADAMS)
637 BROADWAY,
And at the Old Stand,
NO. 96 BOWERY,

Respectfully invite your attention to an extensive and superior variety of the above goods, many styles of which cannot be found elsewhere.

Importing and manufacturing largely, we are enabled to offer superior inducements to every class of buyers.
529-560X

BALLARD, SHUTE & CO.,

STRAW HAT MANUFACTURERS,
45 BROADWAY, N. Y.,

HAVING HAD THEIR EXPECTATIONS SO MUCH MORE than realized by the cordial manner in which

THE TRADE

RECEIVED

THE BONNER HAT,

and feeling confident that the favorable opinion so generally expressed will be fully borne out by

ITS OWN INTRINSIC MERITS,

would now call attention to the other Leading Styles introduced or adopted by them, such as

THE MORPHY,
THE WILLIAM TELL,
THE SONORA, and
THE YOUNG SOUTHERNER,

as well as their large variety of

Staple Straw Goods,

IN LEGHORN AND BRAID,
Of White, Brown, Silver, and Mixed Colors,
FOR
MENS', BOYS', MISSES', AND CHILDREN'S WEAR.

ALSO,

Leghorn Flats and Bloomers, Untrimmed,

together with those well-established favorites,
THE EVERETT HAT
AND
THE CRITTENDEN.
541tf

New Carpet Warehouse.

CONRADT & CO.,

414 Broadway,

One door below Canal street.

FRESH STOCK OF CARPETINGS, RUGS, MATS, ETC., ETC.

ALSO,

FLOOR OIL-CLOTHS

In all widths, at lowest market rates for CASH ONLY.

Always on hand, a large supply of CROSSLEY'S IMPERIAL ELECTROTYPED BRUSSELS, at 75 cents per yard, the handsomest and best Carpet at that price ever produced. 541-548

News from China!!

ELEGANT BRONZE AND PARIAN GROUPS AND FIGURES,

TEA TRAYS,

SUPERP TEA AND TOILET SERVICES,

SUPERIOR SILVER-PLATED GOODS,

RICH CHINA DINNER AND BREAKFAST SETS,

TABLE CUTLERY.

OVINGTON & BROTHERS,
Nos. 218 & 220 Fulton st., Brooklyn.
542-544*

Good Boots and Shoes.

WATKINS, No. 114 FULTON STREET, offers at fair prices a superior assortment of his own manufacture for Gentlemen, Ladies, Boys, Misses, and Children. Special attention paid to ordered work. Drawings taken of the foot, and lasts kept for each customer.

Persons visiting the city would do well to purchase at this old and well known establishment. 534tf

SHADE FIXTURES—BAILEY'S PATENT.—The genius of American invention appears to be universal. Not only have we those stupendous products in the way of improved modes of travel, printing, and communicating from point to point by lightning, but less noted yet not less important subjects have received the attention of the inventor, and as a result, we have a thousand and one improvements in the most ordinary appliances of life.

One of these to which we wish especially to call attention is an improvement in Shade Fixtures, the invention of Mr. J. B Bailey of this city. In an article of such universal use, any improvement, however slight, would be eagerly sought and adopted readily by the public, but when such important changes are made as are to be found in Mr. Bailey's patent, there is no wonder that it should come into favor at once. The improvement consists in the form of the bracket used, and the material by which the friction of the cord is obtained. The bracket is at once substantial, easy of adjustment, and not liable to get out of order, while the band by which the shade is raised and lowered is made to pass over a pulley covered with a narrow strip of India rubber, which gives all the friction necessary to turn the roller. The band cannot get off the pulley, as the form of the bracket prevents it. There is no necessity of a ratchet to strain the band to hold the shade, as a spring attached to the bracket performs that duty. There is no liability of this arrangement getting out of order, as the band, being endless, is always accessible—not drawing up or down with the shade, and can be operated standing in any direction from the window, without fear of accident. This allows of a tasteful tassel to be applied by a ring to the lower part of the band, or, if preferred, a knob may be attached in like manner. Another advantage in this shade is the length of the roller. Heretofore rollers have been made a certain length, both ends being finished ready to be put up. In these, however, only one end is required to be finished, so that the roller may be cut to any desired length, to fit the window.

We understand that patents for this useful invention have been obtained both in this country and in England, where large numbers have been already sold. Although the article has been in the market not quite a year, yet the demand for it has enlarged to such an extent that it is impossible to supply it. During this short period the business transacted in this apparently insignificant article has amounted to seventy-five thousand dollars. The complete and workmanlike manner in which all the details of the manufacture of these shades are performed, renders them vastly superior to anything of the kind which we have ever before seen. —*N. Y. Pathfinder.*

Office, No. 45 Beekman street, N. Y. 544

The Human Hair—How many persons abuse this delicate and beautiful ornament, by burning it with *alcoholic washes* and plastering it with grease, which has no affinity for the skin and is not absorbed. Burnett's Cocoaine, a compound of Cocoa-nut Oil, etc., is unrivaled as a dressing for the hair—is readily absorbed, and is peculiarly adapted to its various conditions, preventing its falling off, and promoting its healthy growth. See advertisement. 523tf

Good Tidings.

The messenger of health has brought to the world as better tidings than we know of, than that Mrs. M. N. Gardner's Indian Balsam of Liverwort may be obtained at all the druggists. This is the most effectual cure for Coughs, Colds, and Consumption. 544

A large volume would not contain the mass of testimony which has accumulated in favor of Wistar's Balsam of Wild Cherry, as a safe, efficient, and reliable remedy in curing coughs, colds, and pulmonary disease. Many of the cures are truly wonderful.

☞ Buy none unless it has the *written* signature of "*I. Butts*" on the wrapper. 544

EVERGREEN
Trees and Shrubs
FOR
THE LAWN AND THE GARDEN.

Though there is still time for planting Deciduous Trees and Shrubs, yet this is peculiarly the month for putting out Evergreens.

Parsons & Co.

SHOW TO VISITORS TO THEIR GROUNDS AT FLUSHING, LONG ISLAND,

Trees of fine form and large size for planting singly, as well as those of smaller size for grouping and massing, at reduced rates by the hundred.

Among their best sorts are

Norway Spruce,	Weymouth Pine,
White Spruce,	Bhotan Pine,
Hemlock Spruce,	Stone Pine,
Himalaya Spruce,	European Silver Fir,
Irish Juniper,	Siberian Silver Fir,
Chinese Juniper,	Balsam Fir,
Swedish Juniper,	Siberian Arbor Vitæ,
Heath-leaved Juniper,	Golden Arbor Vitæ,
Atlas Cedar,	American Arbor Vitæ,
Cryptomeria,	Tree Box,
Rhododendrons, etc., etc., etc., etc.	

While each of the sorts just named has its peculiar charm, and is indispensable to a choice collection, yet for general planting, none is so satisfactory as the Norway Spruce among the largest, and the Rhododendron among the smaller growing varieties.

For lists in detail see their Catalogue, which can be obtained by mail, or at 179 Broadway, or 189 Water st., New York. 544

Interesting Notice

TO

INVENTORS AND PATENTEES.

HOW TO OBTAIN LETTERS PATENT.

MESSRS. MUNN & CO., Editors and Proprietors of *The Scientific American*, are conducting the most successful AGENCY for securing the RIGHTS OF INVENTORS to be found in the United States. They have been personally familiar with the progress of Invention and Discovery for the past fifteen years, and have prepared and conducted within this period more patent cases than any other AGENCY IN THE WORLD. As an evidence of the confidence reposed in their ability and integrity, they may with propriety refer to the extraordinary fact that nearly TWO THOUSAND PATENTS have issued to their clients during the brief space of only TWO YEARS; and during the same period they have examined, through their efficient Branch Office in Washington, into the novelty of about *three thousand Inventions*, thus affording to them a knowledge of the contents of the Patent-Office unrivaled by any existing agency. Not only this, but more than one-half of all the Patents secured by American citizens in European countries are taken through MUNN & CO.'S AGENCIES IN LONDON, PARIS, BRUSSELS, BERLIN, AND VIENNA.

CIRCULARS OF ADVICE HOW TO SECURE AMERICAN AND FOREIGN PATENTS will be sent, free of charge, to all who may wish for them.

Messrs. MUNN & Co. can refer to *seven thousand* inventors in the United States, for whom they have secured Letters Patent. They are also able to present the following letter from Hon. Judge Mason, Ex-Commissioner of Patents:

"MESSRS. MUNN & Co.: I take pleasure in stating that while I held the office of Commissioner of Patents, MORE THAN ONE-FOURTH OF ALL THE BUSINESS OF THE OFFICE came through your hands. I have no doubt that the public confidence thus indicated has been fully deserved, as I have always observed, in all your intercourse with the Office, a marked degree of promptness, skill, and fidelity to the interests of your employers. Yours, very truly, CHAS MASON."

Hon. Joseph Holt, the newly-appointed Postmaster-General, upon his retirement from the Patent-Office, addressed to us the annexed letter:

"MESSRS. MUNN & Co.: It affords me much pleasure to bear testimony to the able and efficient manner in which you discharged your duties as Solicitors of Patents while I had the honor of holding the office of Commissioner. Your business was very large, and you sustained (and I doubt not, justly deserved) the reputation of energy, marked ability, uncompromising fidelity in performing your professional engagements. Very respectfully, your obedient servant,

"J. HOLT."

All communications are considered confidential.
Address, MUNN & CO., Publishers,
544 37 Park Row, New York City.

Spring Trade Notice.

IMPORTANT

TO

Every Dry Goods Merchant

IN THE UNION.

De Forest, Armstrong & Co.

Are now receiving their Spring Importations, and are exhibiting at their

SALES-ROOMS,

86 and 82 Chambers street, N. Y.,

the most extensive, elegant, varied, and complete stock of

Foreign and Domestic Goods

ever before offered for sale by them, and presenting attractions and advantages to the trade generally, and from all parts, such as are to be met with in very few places. Their extensive Stores on Chambers street, which they occupy entire, enable them to appropriate to each class of goods a separate department, and to have in fact so many distinct stocks in their Warerooms, each of which will be complete. Without specifying the articles embraced, they would name the departments, viz.:

DRESS GOODS,
SILKS,
WHITE GOODS AND LINENS,
CLOTHS AND CASSIMERES,
FLANNELS,
SHAWLS AND MANTILLAS,
HOSIERY AND GLOVES,
YANKEE NOTIONS,
DRESS TRIMMINGS,
PARASOLS,
DOMESTICS AND PRINTS.

To their Domestic and Print Department they call particular attention, embracing all the leading makes and styles, which will be sold at the very lowest rates. They have the entire production of the

Warren Prints,

A print which has done more good to the retailers through the country the last season, than perhaps any other low-priced print. Their Merrimac, Cocheco, Sprague, Garner, Dunnell, and PACIFIC AMARANTH PRINTS, are of the very best selections.

CLINTON, GLASGOW, LANCASTER, AND SCOTCH GINGHAMS, in every variety.

Their

DOMESTICS

embrace the following Brands:

Wamsutta,	**Bill Manufacturing Company,**	
Bate's Mills,	**New York Mills,**	**Merrimac,**
Lonsdale,	**Arkwright,**	**Pocassett,**
Naumkeag,	**Patterson,**	**Pepperill,**
White Rock,	**Hebron,**	**Cabott,**
Hetamora,	**Lawrence,**	**Atlantic.**

All the well-known makes of TICKS, STRIPES, and DENIMS, such as York, Hamilton, Pemberton, etc.

Soliciting trade on liberal terms, they invite notice to their House—street and number as above. 532-544

MARAVILLA. MARAVILLA. MARAVILLA.

To everybody afflicted with BALDNESS.

To everybody troubled by DANDRUFF.

To everybody annoyed by their Hair falling out.

To everybody suffering from SICK HEADACHE.

A Remedy at last discovered.

MARAVILLA. MARAVILLA. MARAVILLA.

The Proprietors of this justly celebrated preparation beg to offer the Maravilla to the public as a complete Hair Restorer. They do not feel it their duty to denounce other preparations advertised to produce similar results; nor to insult the patience and good sense of the public by long-winded testimonials; suffice it to say, the Maravilla *WILL* bring back the Hair when apparently entirely gone; and, if used as directed, *Will* produce GLOSSY CURLS, and preserve to the Hair its NATURAL COLOR, though one live to the age of threescore and ten.

Sold by all respectable Druggists and Fancy-Goods Dealers, and by the Proprietors, CHARLES ERNEST & CO., Perfumers, 11 Gold street, New York. 535-547

The Invalid's Bedstead.

THE AMERICAN TRADES COMPANY,

22 and 24 FRANKFORT STREET, N. Y.,

are now manufacturing upon a very large scale the celebrated

"Invalid Bedstead,"

UNDER VAN ALLEN'S PATENT,

which has been so highly recommended by many of the most eminent Physicians of the country, amongst whom are the following named:

VALENTINE MOTT, M.D.
HORACE GREEN, M.D., President of the Faculty of the N. Y. Medical College.
JNO. W. FRANCIS, M.D.
WM. W. SANGER, M.D., Resident Physician of Blackwell's Island Hospital.
JNO. M. CARNOCHAN, M.D., Prof. of Surgery in N. Y. Medical College, Surgeon-in-Chief to the State Hospital, etc.
J. P. BATCHELDER, M.D., late President New York Academy of Medicine.
JNO. F. GRAY, M.D., Formerly Resident Physician to N. Y. Hospital.
T. GAILLARD THOMAS, M.D., Physician to St. Luke's Hospital, N. Y.
LANSING BRIGGS, M.D., Physician and Surgeon Auburn State Prison.
J. H. ARMSBY, M.D. Prof. of Anatomy at Albany, N. Y.
A. B. SHIPMAN, M.D., Syracuse, N. Y.
J. KNIGHT, M.D., P. A. JEWETT, M.D., and STURGIS BULKLEY, M.D., New Haven, Ct.
R. D. MUSSEY, M.D., and W. H. MUSSEY, M.D., Cincinnati, Ohio.
E. B. WOLCOTT, M.D., Milwaukee, Wisconsin.
SAMUEL POLLOCK, M.D., and THOMAS LYON, M.D., Williamsport, Penn.
WM. A. MEAGHER, M.D., House Surgeon at St. Vincent's Hospital, New York.

This luxurious Bedstead can be used in families for ordinary purposes till sickness enters the house, when it is at once ready for any emergency. Send for a descriptive pamphlet.

Address
AMERICAN TRADES COMPANY,
544-545X 22 and 24 Frankfort street, New York.

ROOFLAND'S GERMAN BITTERS.

THEY ARE ENTIRELY VEGETABLE.

And free from Acoholic Stimulants, and all injurious ingredients;

Are pleasant in taste and smell, mild in their operation, will expel all morbid secretions from the body, give bloom to the pallid cheek, and health and vigor to the frame.

They will cure DYSPEPSIA.
They will cure NERVOUS DEBILITY.
They will cure LIVER COMPLAINT.
They will cure JAUNDICE.
They will cure DISEASE OF THE KIDNEYS.
They will cure CONSTIPATION.
They will cure PILES.
They will cure HEARTBURN.
They will cure SWIMMING OF THE HEAD.
They will cure FLUTTERING OF THE HEART.

They are prepared by Dr. C. M. JACKSON, 140 Arch street, Philadelphia, Pa., and sold by druggists and storekeepers in every town and village in the United States, Canadas, West Indies, and South America, at 75 cents a bottle 543-544&

To Dealers in Elastic Fabrics.

CONTAINING

THREADS OR SHEETS OF VULCANIZED RUBBER.

The undersigned gives notice that he holds an absolute conveyance from Charles Goodyear of the exclusive right to use the Vulcanized Rubber prepared according to said Goodyear's patent of June 15, 1841, in all elastic fabrics, the elasticity of which is due to the stirring or corrugating the sheets or threads of such fabrics, and in all woven, braided, cemented, or sewed fabrics, or such as are or can be covered or protected on one or both sides with substances other than rubber, and in all smooth, elastic shirred goods; and also to make and sell India rubber threads of Vulcanized rubber, and all threads or sheets of rubber which are or can be made or finished by union with or to be covered by fibrous substances. And he hereby gives notice that he is ready to supply the trade with all such fabrics at reasonable rates, and has a full stock now in store.

His attention has been called to an advertisement signed by William Judson, in which said Judson claims to be the owner of the right to import and sell such goods.

The undersigned is satisfied that the pretense on the part of said Judson is a fraud upon the public, and is made for the purpose of injuring his business. Said Judson has never exhibited his pretended titles to any one to the public, and he does not afford the undersigned any opportunity of commencing any suit against him in order to test these titles. Charles Goodyear could not give any valid titles to said Judson, or to any one else, after the titles he had conveyed to the undersigned. The question decided by Judge Ingersoll, in New York, upon a preliminary motion and partial presentation of the case, was not decisive of the merits of the title of the undersigned, and the card published by said Judson shows that the court was imposed upon by a pretended title in a third party, which said Judson now claims to have been in himself for the last six years.

The undersigned, therefore, cautions all dealers in articles of the above descriptions, of vulcanized rubber, that no such goods can be lawfully sold in this country without his license and stamp, and that he shall prosecute, to the extent of the law, all persons infringing upon his said rights. Orders solicited and rights to use guaranteed. HORACE H. DAY.
543-546X 23 Cortlandt street, New York.

FURNITURE, FURNITURE,
WHOLESALE AND RETAIL.

H. P. DEGRAFF,

[illegible] ST., (Retail Store,) N. Y.,

Where will be found the largest and most extensive assortment in the city.

☞ **Bills of $25 Retailed at Wholesale Prices at the Bowery Store.**

All Furniture Guaranteed as Represented. One hundred and fifty hands constantly employed in manufacturing. All stock sold in for *net Cash*. It comprises, in part,

ROSEWOOD, MAHOGANY, AND WALNUT
PARLOR FURNITURE,

In Brocade, Brocatelle, Delaine, Plush, and Hair-Cloth.

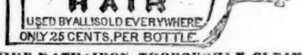
Rosewood, Mahogany, and Enameled
CHAMBER FURNITURE,

In sets, from twenty to one hundred and fifty dollars.

Also, CANE-SEAT and COMMON FURNITURE, in great variety. A large assortment of Gilt and Mahogany MIRRORS, Rosewood and Gilt-finish MATTRESSES, Patent Premium SOFA BEDSTEADS, with Spring and Hair Mattresses attached, etc.

STEAMBOATS AND HOTELS FURNISHED.

Dealers will find it to their interest to give us a call.
541-553


DO YOU USE IT? TRY IT! TRY IT!
LYON'S
KATHAIRON
FOR THE
HAIR
USED BY ALL SOL

Family Reading.

THE GAME OF LIFE.

"'Tis the work
Of many a dark hour, and of many a prayer,
To bring the heart back from an infant gone."

It was evening. The cold, brief winter day, with its accustomed routine of duties, had passed away. Mrs. B.'s parlor was warm and cheerfully lighted. The window-curtains were closely drawn. On one side of the room was a large bookcase loaded with its appropriate treasures of thought and science. Near by stood a piano invitingly open, as if waiting for some touch to bring forth its hidden harmony. Above the mantelpiece hung a large painting, richly colored, representing a moonlight scene. One plant, the heliotrope, stood upon a window-seat, dispensing its delicate fragrance upon the air. Mrs. B., the only occupant of the room, sat in an easy chair near the fire, her elbow upon the arm of the chair, her head resting upon her hand. An expression of deep sadness was upon her face. She rose and paced the room, restlessly, to and fro. She seemed to be absorbed, communing with her own heart, and trying to quiet its feverish tumult.

Three months before Mrs. B. had lost a beautiful boy, her only child. Not quite one year had the little creature nestled in her arms, when Death came and claimed the precious bud and transplanted it to another clime. Her soul was struck dumb with grief. Mrs. B. knew it was her Heavenly Father who had called for her treasure, and that her darling child had gone to bloom in the Paradise of God. Yet a shadow had fallen across her path, so dark, so deep, that she felt it would never be lifted. Dim and dream-like, indeed, did the objects of earth appear through its medium. After a few weeks of inexpressible desolation, she rose up and went about her usual avocations. First, she went to thank the friends who had surrounded her with kindness and sympathy at the time the blow fell which had so crushed her hopes. She visited the mothers who had lost little ones. She felt a peculiar affection and tenderness for such. Daily she prayed to God that he would enable her to bear the heavy burden of her woe.

For a long time, solitude, remembrance, longing, filled up the days and haunted the sleepless nights. In the midst of friends, and mingling in the scenes of life, she felt solitary. Her soul dwelt apart, in a region of sorrow. Memory seemed to be the predominant faculty of her mind. It was astonishing how vividly she recalled every incident, even the most trivial, of the little life that had vanished so quickly from the days of time. Not only the form and features of the babe, but every varying and fleeting expression of countenance; above all, the sweet, etherial smile, which had so often sent a thrill of pleasure through her heart. She recollected the very first dawnings of intelligence, the curiosity, wonder, and joy irradiating his infant face. Then came those longings which could not be appeased; that mighty hunger of the heart which Rachel felt, when she too mourned for her children and would not be comforted. She longed to clasp the babe once more to her bosom; to feel his soft cheek pressed against her own; to caress and soothe him as in days gone by. Each day brought the same weary struggle to a life that was outwardly calm.

But God answered the mother's prayers for help and consolation. Slowly, very slowly, he poured in the heavenly balm of peace. Sometimes, in an hour of deep anguish, she heard a voice, whispering the words of the faithful and high-hearted Shunamite, "It is well with the child." "Yes! yes! it is well. It is *well*," she responded. "He is safe, sheltered, happy. I will be satisfied." Then she rose up, chiding herself for her selfish sorrow, and began anew the work of duty, even cheerfully. She remembered that she still retained blessings in her possession, of which she was unworthy. Should one of these be withdrawn, she shuddered to think how utterly barren her life would be.

Days passed on. Then the waves of sorrow again rose and threatened to overflow. On the evening referred to, Mrs. B.'s grief was at floodtide. She was going over in thought, perhaps for the hundredth time, that beautiful plan of development and training she had laid out in anticipation for her beloved child. She thought how she would have watched tenderly over his health and physical well-being; would have begun early to store his memory with the treasures of literature and science; would have endeavored by every means to strengthen his powers of thought and utterance; to animate his susceptibility to the pure and beautiful, and warm the affections of his heart. Above all, she would have told him "that sweet story of old,"—the history of the Savior's love and sufferings for sinful men, and would have taught him his absolute need of the friendship of that divine and compassionate being. But it did not come within the scope of God's plans that the mother should thus foster and educate her child. He had removed him to a nobler school. Reason and religion told her this, but the ceaseless yearning of her heart caused her to cry out in anguish, "Why, why was he taken?"

At length the clock struck eight. Mrs. B. stopped in her walk, listened, counted the strokes. She was roused from her absorbing reverie of sorrow. "What! so late!" she exclaimed. "It is wrong! it is ungrateful! I will struggle against these thoughts."

She came to a table on which a lamp stood, and opened a drawer to seek for writing materials. The drawer was partly filled with engravings and pictures in water-color. In her search she displaced several articles, and took up accidentally The Game of Life, a picture by Retzsch. It was an outlined sketch she had had in possession for a long time, and one she highly valued. She had often looked at it before, admiring its wonderful beauty and power, alternately filled with emotions of delight or terror, as she studied its details. Now, at the first glance her eye rested upon the countenance of the youth, who plays so conspicuous a part in the representation. It became riveted to the face. She drew a chair to the table and gazed earnestly.

The picture represents Satan, the spirit of darkness, playing with Man for his soul. It has been thus explained by one who understood the intention of the artist. The scene is chosen with reference to the idea to be expressed. The very architecture intimates the presence of that dark Being, to whose sphere belongs all that is bewildering and seductive. The upper surface of a sarcophagus is transformed into a chess-board, and Man, as a fair youth, sits at this table, his head, covered with the curls of early manhood, resting on his hands, and his countenance full of careful thoughts. Opposite to him, on the gazer's left hand, is Satan, the Prince of Darkness, seated in a large chair, surrounded by emblems sinister and horrible. The features of his countenance are noble, but their expression, as becomes his fallen state, is demoniacal and hateful.

Between the two players, somewhat in the background, stands a gentle, lovely, angel form, with white and outspread wings—a son of the morning, the protecting spirit of the young man, but not seen by him. To thrust him away is beyond Satan's power; the youth alone can renounce or reject him. But on the other hand, the guardian spirit, with confidence, can only gently warn, not directly counsel nor absolutely control the conduct. He looks down, in sorrow, upon the critical state of the game; and is already partly turned away from the trust committed to his charge. Examine the game itself. The form of the King, on Satan's side, represents himself, muffled indeed in his cloak, but still to be recognized at the first glance. His forces are pressing eagerly forward. His Queen is Pleasure, offering the cup of intoxication. The officers are six vices, each characteristically represented. They are Indolence, Anger, Pride, Falsehood, Avarice and Envy in one person, and Unbelief. The eight pawns are Doubts—small, harpy-shaped creatures, with wings like bats, and sharp teeth.

On the side of the young man, his own soul is represented as the King, with a broad robe, anxiously and firmly drawn about him, and the wings of a butterfly on his shoulders. The Queen is Religion—a majestic figure, with ample pinions, stretching out one hand, as giving protection, and holding in the other the sign of expiation. The officers are Hope, Truth, Peace, Humility, Innocence, Love. The pawns are here represented as angels' heads, winged and worshiping. They signify Prayer; for as an officer, who has been lost, may be recovered in chess by a pawn, so may a spiritual loss often be recovered by prayer. The game stands ill for the young man. His adversary has already weakened the power of prayer by taking from him several angels' heads. Love and Innocence are lost; Humility gone; and Peace, just seized, is still held in his fingers. Pleasure, Unbelief, and evil Doubts are pressing tumultuously forward against Religion, who stands tranquil and sublime, protecting the youth who is thus attacked in many ways, but who, so long as he does not give up Religion, may yet hope for escape. But the unhappy young man has only vanquished Anger, and overcome a single Doubt. Thus the game stands in the picture. There are numerous details omitted in this description which greatly intensify the effect of this powerful conception.

Mrs. B. gazed at the picture long and earnestly. The figure and countenance of the youth seemed to fascinate her. She thought them the perfect embodiment of a pure and gifted soul. "I could never," she said, "have trained my child to a nobler manhood than is here represented. This youth has been wisely taught, and furnished with the choicest weapons of warfare to meet the conflict with the Power of Evil. He has Religion, Truth, Hope, Love, and Prayer, on his side; but the Tempter is getting power over him, and his guardian angel turns aside to weep. This is the Game of Life, and he *may* lose it. Terrific thought!" A deep emotion stirred her heart.

"My own precious child!" she exclaimed, "hadst thou lived, thou must have met this great encounter with the adversary of men. I could not have borne to see thee worsted in the conflict. Thou must have sinned and suffered even hadst thou won the game at last. I will no longer murmur or lament. I thank thee, O Father, that my precious one is safe beneath thine omnipotent wings, where harm can never reach him." She looked up, smiling through her tears. M. L. S.

THE LITTLE EMIGRANTS.

CHAPTER V.

MORE ACQUAINTANCES.

As the trees grew green, they began to be visited by such troops of birds that the children thought there never was such a busy, musical grove as theirs. When the men commenced plowing the garden, all the blackbirds in the neighborhood seemed to know it as well as if they had received telegraphic signals. The plowshare had hardly turned the first furrow before they came in scores, and went trotting after Ben's heels, picking up the worms and insects as fast as the unlucky creatures were turned out of their dark hiding-places. After this they seemed very tame and friendly. They would come around the door and pick up the crumbs that had been swept out, without appearing at all afraid.

Charlie and Hattie took great care not to frighten them, and when they sat still, on the steps, the birds would often come quite close to their feet.

One day it rained, so they could not play in the grove, and they carried their playthings into the barn. Hattie set out her tea-things and wanted Charlie to play "housekeeping."

"Well," said Charlie, "you may call me when tea is ready, but I am a farmer, and am building a fence of corn-stalks round this field."

They were both very busy, when they were a little startled by a smart rapping at the door.

"Who is that, I wonder!" said Charlie. Tap, tap, tap.

"Oh, it must be Ben, trying to frighten us," said Hattie. Tap, tap, tap, went their visitor.

"No, it is not Ben, for he has gone to the blacksmith's with the horses," said Charlie.

"Then I guess it's auntie. Isn't it funny to knock at a barn door! I'm going to open it," said Hattie.

Tap, tap, tap, again while her hand was on the latch—and as she pushed the door a very little and peeped out, away flew a woodpecker that had been perched on one of the logs in the wall of the barn close to the door. Hattie clapped her hands and laughed, and Charlie ran to the door to look. There was their visitor, in his pretty uniform of red, white, and black. He had only flown to the nearest tree, and was hopping round it, striking vigorous blows at every spot where his bright eye could see that an insect was hidden in the rough bark.

He came often, afterwards, and they could hardly look out of doors without seeing him or his pretty brothers winding round the trunks of the oaks, or, head downward, tapping at the under side of a branch or clinging to the bean-poles in the garden.

A little later in the spring came a flock of martins, who used to hold meetings on the roof of the shed, with such chattering and bustling about that you would have laughed to see them. Then they would creep into holes in the eaves and out again, and hold another meeting of consultation, till, at last, it seemed that they had decided to make their home in the eaves, and to use a large knot-hole as a door, directly over Aunt Lucy's chamber window.

Charlie was in the room one day, watching the martins go in and out, when he saw one of them alight on a shingle and look down at him very curiously. He watched him a little while, and then put his head out of the window and held up his hand to see if the bird would be afraid. The little fellow turned his head this way and that way, as much as to say, "I wonder what you want with me;"—then he darted down and flew past the window two or three times, so near as almost to touch Charlie's face, and then off again. Presently there was another meeting on the roof of the shed, and by the chattering and excitement it was evident that the majority thought that the hole in the eaves was not a safe place for them, when little hands could reach so near it. So, lest the martins should desert them altogether, Mr. Merrill made a box and nailed it up on the gable of the house, and the birds very soon took possession, and commenced making their nests in good earnest.

There is a great deal more about their bird acquaintance which I think you would like to hear, but I shall wait till another chapter.

To be continued.

CONSIDER THE LILIES, HOW THEY GROW.

The lilies fair are found
On shadowed ground,
The shady haunts of sunny clime,
And breathe the balm of summer time:
Refreshed by morning dew, and veiled from noontide glow,
They taste the softest light and air, and this is how they grow.

Updrawn from verdant sod
By look from God,
These holy, happy flowers pervade
The sloping lawn, the forest glade:
And charmed by zephyr's wing, and lulled by streamlet's flow,
They calmly muse, they brightly dream, and this is how they grow.

They bloom in sheltered nook,
By curling brook;
And Earth how firmly, fondly loves
These treasures of her streams and groves:
The dark mold cherishes their petals white like snow,
With heaven apportioned nutriment, and this is how they grow.

I have considered them,
The flexile stem,
The blossoms pending airily
Beneath their leafy canopy,
Their witching fragrance, spotless hue, and thus I feel and know
That God imparts their loveliness, and this is how they grow.

—Dublin University Magazine.

MORE ABOUT THE BIRDS.

I don't wonder Charley likes the winter birds; I like them too, and have fed them often; sometimes scattering crumbs upon the window-seat, and sometimes tying pieces of meat upon the jasmine that rested against the window-pane.

It is sad to think the jasmine is no longer mine; but if Charley lives to be a man, he will learn there are sad changes in this world.

There came the Titmouse, and Nut-Hatch, and Woodpecker; and they had all the little winning ways and naughty bickerings that Charley's birds have. And then, when the biting northwest wind came, roaring and whizzing by, it was beautiful to see the little creatures crouch upon a branch, and tuck their tiny feet under their warm feathers. Did you never wonder why they were not frozen through and through? Surely, they must have some wonderful warming apparatus in their little bodies.

But now winter is gone for a little, though it will come again, for we know who has promised that "summer and winter, seed-time and harvest, shall not fail;" and as in youth it is wise to prepare for age, so in spring it is wise to prepare for winter.

I want to tell Charley, and the larger people too, if they want to know, how to gather many more birds, and of brighter plumage, to render winter cheerful, and home the dearest place in the wide world.

Plant in the back-yard, or in any nook or corner where they will not be too conspicuous, plenty of sunflower seeds. The plants will quickly spring up, and the broad, yellow flowers, after having added brightness to many an autumn day, will leave the heads bending beneath the weight of an abundance of nutritious seeds. These seeds are esteemed a great luxury by the birds, and when the frosts of the declining year have loosened them, and the dry plant stands shivering in the chilling blast; then come dozens of Purple Finches, and Pine Finches, and Cedar Wax-Wings, and perhaps you may now and then see a Robin; though what the Robin comes for, unless it be for company, I cannot tell,—for its beak was never made to crack such hard seeds.

Did you ever see a Purple Finch? It is larger than a Woodpecker, and its feathers are all tipped with a reddish purple, so that in the sunlight it is of a most beautiful and glowing color. It is not musical in winter, but if you feed it, and make it feel at home, when spring comes it will be likely to build its nest near you, and rear its young; and then, perched upon the topmost bough of some lofty tree, it will pour forth such floods of song as you never heard from the throat of feathered warbler before.

The Cedar Wax-Wing is a handsome bird, of a fawn-like brown, with a coquettish-looking crest upon its head, and fine dark marks at the corners of its eyes. But the most curious thing of all is, that Mr. Wax-Wing has upon the tips of his wing-feathers spots like bright red sealing-wax; and these are also found upon the tip of his tail, after he is a few years old.

I want to tell about the Snow-Larks too, which I have not yet mentioned, and the beautiful Robins that have come in such numbers in this early spring. There are many, many things in the fresh and quiet country that are just as God made them—all glorious to behold; but I cannot write of them now, for after one of the rainiest of all rainy days the full moon is looking in at my window, from which the curtain is looped back, and calling so loudly that I cannot stay. A. T.

THE SECOND THOUGHT.

"You have stabbed me; I could kill you, but will not, on account of your wife and family." This is the language, as reported in *The Sacramento Union*, of Mr. C. S. Fairfax, clerk of the Supreme Court, to Mr. Lee, its official reporter. It seems that during a conversation between these two, concerning the withholding from Lee (as the reporter) the transcript of cases decided in the Supreme Court, Mr. Fairfax became much excited, and told Lee "You lie," or "you are a liar," at the same time giving Lee a slap in the face. The latter having a sword-cane in his hand, drew at once and stabbed Fairfax twice. Mr. Fairfax then drew a Derringer and presented it at the breast of Lee all ready to fire—when, to the astonishment of all present, as it must indeed have been, as well as to that of Mr. Lee himself, instead of shooting, he said, "You have stabbed me," etc., etc.; and as if afraid to trust himself with the dangerous weapon, delivered it into the hands of a friend.

We cannot refrain from expressing our feeling of astonishment at the very strange but fortunate termination of this street quarrel. We feel that we can quite forgive Mr. Fairfax for his impetuous and what seems most ungentlemanly conduct toward Mr. Lee, when on the second thought he restrained his passion and refused to harm a hair of his head, though Lee's life was in his hand. It was a noble impulse and promptly heeded. Already twice stabbed, Fairfax knew, if he stopped to know anything, that no jury in California would have convicted him of crime, had he shot Lee dead on the street—a moment before, boiling with rage and passion, a sword flourishing before him, not, as one must confess, the most fit means to soothe into its proper mood the flushed, excited temper; at the same time goaded on by ideas which so generally govern those who have grown up where "an eye for an eye, a tooth for a tooth" principle is the infallible and inexorable law and test of chivalry and honor—these things taken into account, and it is surprising as it was indeed manly, noble, and right, that Mr. Fairfax did not shoot Mr. Lee. What good angel made him think of his antagonist's wife and children? and what better angel told him, for their sakes, to drop and hand over the terrible weapon which, like the swift angel of death, stood ready to hurl a fellow-being into eternity?

If Mr. Fairfax never recovers from his dangerous wounds, it will not add to his pain, it will not be a sore and remorseful pang of conscience that his hands are clean, and that there is no blood upon them. If he recovers—which we hope and pray he will—it will not be against his peace of mind, or against his good fame, that in the last moment, when he held the life of another in his hand, he took counsel of a second and better thought and deliberately turned from the demon of passion and revenge to the good angel that pleaded for the wife and children.

The ghastly index finger will not pick him out of every crowd, or point at him from every window and from every corner, as the man who drew his fellow into a quarrel, provoked him to a rash act, and then, under the sham—the miserable pretext of self-defense—brutally shot him to the ground, dead as a stone. He will find that he has lost nothing, but gained everything in stopping just where he did, though driven under tremendous pressure to go to the last extreme.

No one will question the manliness of the deed—but few who will not admire and praise the true and sober thought which prompted the step—and all will appreciate the magnanimity of the act the more, involved as it was in circumstances which in ninety-nine cases out of a hundred would have terminated the scene in the death of Lee. But we cannot suffer the notice of such an occurrence to pass without once more calling attention to the unwise, if not guilty, as well as dangerous practice of carrying deadly weapons.

These weapons—a man might as well lean his head on a lightning-rod in a thunder-storm and hope to escape unhurt, as to carry dirks, bowie-knives, and pistols in California crowds, and not suffer. The conductor of the electric fluid is not more sure to draw the terrible element from the dark rolling cloud, than the weapon of death, or in a more quiet and technical sense, the weapon of *defense*, the fatal bolt from overheated angry passions of men. Blood is spilt, life is lost, cruelly and fatally, because the first clutch falls upon a weapon, and with the instant rush of anger the fatal deed is done, a deed which, had but the interval of a moment's thought or reason followed the first flush, would not only have been averted, but the world itself could not have forced its commission.

Many a man in our community will carry to his grave the full burden of sorrow and grief and wretchedness, a mournful and heavy heart, because in a fit of passion the knife and Derringer were handy to his use, and before he was aware his fellow-mortal, perhaps his best friend, lay dead, dead, DEAD, at his feet.—*The Pacific.*

THE LOVING-KINDNESS OF GOD.

The loving-kindness of God—what a beautiful expression! How rich and consoling the thought contained in it! It is not mere good-will—not mere complacent friendship—not mere neighborly kindness of human beings, although these are of high and precious account: it is the good-will, the friendship, the kindness of love—of the love of God, who is love itself. We know something of the loving-kindness of father and mother. We have been gently tended and nursed by this kindness; or, parents ourselves, we know full well the throbbing of parental affection. Deep, earnest, self-sacrificing is human love in many tender relations. We trust in it fervently, and without fear. Oh! if there were no human love in which we could trust, what a desolate place would this earth be! But the loving-kindness of God—of that great and incomprehensible Being who fills the universe with his presence, and before whose majesty the pillars of heaven tremble—what a loving-kindness that must be!—the kindness of infinite love wedded to infinite power! There is nothing that love can conceive of, or wish to do for its object, but is contained here, and rendered not only possible, but absolutely certain—*S. S. Times.*

THE INCOMPLETENESS OF CRITICISM.

When you have an opportunity of looking well into any one human character, you may see meanness and generosity, sensuality and abstinence, softness and ferocity, profound dissimulation and extreme impudence, all mixed up in one man. And I have seen in the same character great sensitiveness, lively appreciation of difficulties and defects, and extreme fastidiousness, joined to the utmost tenacity of purpose—a combination like that of a bull-dog's head to the shivering delicate body of an Italian greyhound. These strangely intermingled characters are then thrown amidst the ever varying circumstances of life; and we, the bystanders, having a partial view of the circumstances, and no conception of the original texture of the character, and judging it by an artificial standard of our own, pronounce opinions formed, perhaps, in the greatest haste, and in answer to somebody else—fatal opinions on our fellow-men. —*Arthur Helps.*

SIN AND FOLLY OF SCOLDING.

"Fret not thyself to do evil."—Psalm xxxvii. 2.

1. It is a sin against God.—It is evil and only evil, and that continually. David understood both human nature and the law of God. He says, "Fret not thyself in any wise to do evil." That is, never fret or scold, for it is always a sin. If you cannot speak without fretting or scolding, keep silence.

2. It Destroys Affection.—No one ever did, ever can, or ever will love a habitual fretter, fault-finder, or scolder. Husbands, children, wives, relatives, or domestics, have no affection for peevish, fretful fault-finders. Few tears are shed over the graves of such. Persons of high moral principle may tolerate them—may bear with them. But they cannot love them more than the sting of nettles, or the noise of mosquitoes. Many a man has been driven to the tavern, and to dissipation, by a peevish, fretful wife. Many a wife has been made miserable by a peevish, fretful husband.

3. It is the Bane of Domestic Happiness.—A fretful, peevish, complaining fault-finder in a family, is like the continual chafing of an inflamed sore. Woe to the man, woman, or child who is exposed to the influence of such a tempter in another. Nine-tenths of all domestic trials and unhappiness spring from this source. Mrs. A is of this temperament. She wonders her husband is not more fond of her company. That her children give her so much trouble. That domestics do not like to work for her. That she cannot secure the good-will of young people. The truth is, she is peevish and fretful. Children fear her and do not love her. She never gained the affections of a young person, nor never will, till she leaves off fretting.

4. It Defeats the End of Family Government.—Good family government is the blending authority with affection, so as to secure respect and love. Indeed, it is the great secret of managing young people. Now, your fretters may inspire fear, but they always make two faults where they correct one. Scolding at a child, fretting at a child, sneering at a child, taunting a child, treating a child as though it had no feelings, inspires dread and dislike, and fosters those very dispositions from which many of the faults of childhood proceed. Mr. G. and Mrs. F. are of this class. Their children are made to mind; but how? Mrs. F. frets and scolds her children. She is severe enough upon their faults. She seems to watch them in order to find fault. She sneers at them. Treats them as though they had no feelings. She seldom gives them a command without a threat, and a long-running, fault finding commentary. When she chides, it is not done in a dignified manner. She raises her voice, puts on a cross look, threatens, strikes them, pinches their ears, snaps their heads, etc. The children cry out, pout, sulk; and poor Mrs. F. has to do her work over pretty often. Then she will find fault with her husband, because he does not fall in with her ways, or chime with her as chorus.

5. Fretting and Scolding Make Hypocrites. —As a fretter never receives confidence and affection, so no one likes to tell them anything disagreeable, and thus procure for themselves a fretting. Now, children conceal as much as they can from such persons. They cannot make up their minds to be frank and open-hearted. So husbands conceal from their wives, wives from their husbands. For a man may brave a lion, but he likes not to come in contact with nettles and mosquitos.

6. It Destroys One's Peace of Mind.—The more one frets, the more he may. A fretter will always have enough to fret at, especially if he or she has the bump of order and neatness largely developed. Something will always be out of place. There will always be some dirt somewhere. Others will not eat right, look right, talk right. And fretters are generally so selfish as to have no regard for any one's comfort but their own.

7. It is a Mark of Vulgar Disposition.—Some persons have so much gall in their disposition, are so selfish, that they have no regard to the feelings of others. All things must be done to please them. They make their husbands, wives, children, domestics, the conductors by which their spleen and ill-nature are discharged. Woe to the children who are exposed to their influences. It makes them callous and unfeeling; and when they grow up, they pursue the same course with their own children, or those intrusted to their management; and thus the race of fretters is perpetuated. Any person who is in the habit of fretting or sneering, taunting, husbands, wives, children, or domestics, shows either a bad disposition or else ill-breeding. For it is generally your ignorant, low-bred people that are guilty of such things.

THE WAY TO SPOIL GIRLS.

If any parent wishes a recipe how to spoil daughters, it can be easily and readily given, and can be proved by the experience of hundreds to be certain and efficacious.

1. Be always telling her, from earliest childhood, what a beautiful creature she is. It is a capital way of inflating the vanity of a little girl, to be constantly exclaiming "How pretty!" Children understand such flattery, even when in the nurse's arms, and the evil is done the character in its earliest formation.

2. Begin, as soon as she can toddle around, to rig her up in fashionable clothes and rich dresses. Put a hoop upon her at once, with all the artificial adornments of flounces, and feathers, and flowers, and curls. Fondness for dress will thus become a prominent characteristic and will usurp the whole attention of the young immortal, and be a long step toward spoiling her.

3. Let her visit so much that she finds no happiness at home, and therefore will not be apt to stay there and learn home duties. It is a capital thing for a spoiled daughter to seek all her happiness in visiting and change of place and associates. She will thus grow as useless as modern fashionable parents delight that their daughters should be.

4. Let her reading consist of novels of the nauseatingly sentimental kind. She will be spoiled sooner than if she perused history or science. Her heart will be occupied by fictitious scenes and feelings; her mind filled with unrealities, and her aims placed on fashion and dress and romantic attachments.

5. Be careful that her education gives her a smattering of all the accomplishments, without the slightest knowledge of the things really useful in life. Your daughter won't be spoiled so long as she has a real desire to be useful in the world, and aims at its accomplishment. If her mind and time are occupied in modern accomplishments, there will be no thought of the necessity and virtue of being of some real use to somebody pervading her heart, and she will be soon ready as a spoiled daughter.

6. As a consequence, keep her in profound ignorance of all the useful arts of housekeeping, impressing upon her mind that it is vulgar to do anything for yourself, or to learn how anything is done in the house. A spoiled daughter should never be taught the mysteries of the kitchen—such things a lady always leaves to the servants. It would be "vulgar" for her to know how to dress trout or shad, to bake, to wash, to iron, to sweep, to wring the neck of a live chicken, pluck it and prepare it for breakfast, or to do anything that servants are hired to do. As a mistress of a house, it is her duty to sit on a velvet sofa all day, in the midst of a pyramid of silks and flounces, reading the last flash novel, while her domestics are performing the labors of the house.

To complete the happiness of your *spoiled daughter*, marry her to a bearded youth with soft hands, who knows as little how to earn money as she does to save it. Her happiness will be *finished*, for her lifetime.—*Hartford Courant.*

Gathering Lilies.—As a man that takes a walk in his garden, and spying a beautiful full-blown flower, crops it and puts it into his bosom, so the Lord takes his walk in his gardens, the churches, and gathers his lilies, souls fully ripe for glory, and with delight takes them to himself.—*Gill.*

Foreign Miscellany.

Vestiges of Creation.—Whether or not the late George Combe was the author of "Vestiges of Creation," continues to be a matter of dispute upon which Professor Nichol has again ventured a few words in reply to the assertion of the editor of *The Critic*. "I did not make," he says, "the statement contained in my last note in anywise on the ground that Mr. Combe never told me that he had written the 'Vestiges of Creation.' I denied, and deny that he did so, because of my own position and immediate knowledge." In further reference to this subject, *The Critic* says: "We have already stated that when we attributed the authorship of 'The Vestiges' to Mr. George Combe, we did so upon the authority of one whose name is second to that of none in the world of science,—perhaps we should have indicated the source of our information more clearly had we said, whose name has no equal. We are now in a position to state the grounds upon which this conclusion was arrived at by the person indicated. When 'The Vestiges' first appeared he felt satisfied, as well from the style as from internal evidence, that Combe was the author of it. To test this he made certain corrections of a few misstatements of recondite facts, and caused those corrections to be shown to George Combe, and to him only; but when the second edition appeared, those mistakes, and those only, were found to have been corrected. This was pretty strong inferential evidence; but it so happened that afterwards a long private correspondence took place between this person and Mr. Combe, arising out of some points mooted in 'The Vestiges,' especially phrenological ones—the former combating Mr. Combe's views, which were entirely in unison with those of the author of 'The Vestiges.' But what is more conclusive than all this, is the fact that during the whole of that correspondence the person to whom we have referred invariably assumed Mr. Combe to be, and addressed him as the author of 'The Vestiges,' and this was never denied, or in any way contradicted by Mr. Combe. From these facts, and from that time forth, it became a settled conviction in his mind that Mr. George Combe was the author of 'The Vestiges'—and we are not surprised at it. It is upon this authority that the catalogue of the British Museum has been altered, and the book will now be found under the head of George Combe, instead of, as formerly, under that of Robert Chambers."

Peculiar Punished.—The Governor of Maidstone gaol has been dismissed for turning one of the wards into a green-house, employing the convicts on works of his own, etc.

Workmen's Library.—We are informed that Messrs. Crossley, the munificent proprietors of the Dean Clough carpet-works, Halifax, are about to establish a news-room and library in connection with those works. They will be under the management of a Committee of the work people, and will be opened in a few weeks. We understand the selection of books has been intrusted to the Rev. Samuel Martin of Westminster.—*Leeds Mercury.*

A Romish Dignitary as a Chinese Mandarin.—Mgr. Perny, Roman Catholic Pro vicar at Canton, has arrived at Marseilles from Rome. This prelate, who has resided twenty-two years in the extreme East, has adopted the costume of a Chinese mandarin. His head is shaved, and he wears a long tail from the summit of the head. He is about to return to his post.

Underground Workshops.—A movement has been set on foot by a special committee of the Glasgow Operative Tailors' Society, for the purpose of abolishing underground workshops. We gather from a circular issued by the committee that they aim at procuring a law to prevent labor in cellars, and hope to effect this by obtaining the introduction of a clause with this object in view into the proposed Sanitary Bill of the Town Council.

The Bishop in the Omnibus-Yard.—The "Favorite" omnibus-yard at Islington was on Sunday evening the scene of a very interesting gathering, on the occasion of a special religious service, at which the Bishop preached to a large congregation of the omnibus men and their wives and families. The service was held in the shed or coach-house, capable of accommodating 350 persons, which was provided with seats for the interesting and unique congregation. Besides the omnibus men, there were a goodly number of visitors. The building was, in fact, filled to overflowing. Rev. Daniel Wilson, the Vicar of Islington; Rev. J. Hambleton; and Rev. Henry Allon, minister of Union chapel, (Independent,) was also present. Precisely at eight o'clock, the Bishop entered the building, and the service was commenced with a hymn. Rev. Meeae Thomas, secretary of the Colonial Church and School Society, (who acts as Honorary Chaplain to the omnibus men,) read the Litany service, together with the Prayer for Parliament and the General Thanksgiving. A second hymn was then sung, after which the Bishop read John vi., being the Gospel for the day. Having then offered up prayer, he preached a very forcible and earnest sermon from the fourteenth verse of the above named chapter, which was listened to with breathless silence from beginning to end. This is the second time the Bishop of London has preached at this yard.

Farms in Scotland.—An extraordinary rise has taken place in the rental of some sheep-farms recently let in the Highlands. Among others we may mention the farm of Biallid and Loch Errocl-side grazing, in Badenoch, which have hitherto carried a blackfaced stock, and were occupied by Mr Macpherson, Nuide. The last rent was £215. The farm was let the other day for £780. Several smaller farms in Badenoch, the property of Cluny Macpherson and Mr Baillie, Kingussie, have been let at an increase ranging from twenty to fifty per cent.—*Inverness Courier.*

A Farmer's Story.—At the Woodbury plowing-match a few days ago, Mr John Daw told the following anecdote: Having drained a field where nothing had ever grown before, I was standing near looking at a crop I had there, when a neighboring farmer came up. We have one or two loose farmers in our neighborhood; one of them, in fact, came from Woodbury (laughter;) but that is not the man I am speaking of. He came up and said to me, "That is a bootiful crap! how did ee get it, sur?" I replied, "Brains" (Laughter.) "Wat! manure the field wi' brains?" (More laughter.) The fact was, I had drained the field; so I said, "Yes" (Renewed laughter.) He replied, "Lord, yer honer, where did ee get um?" (Roars of laughter.)—*Sherborne Journal.*

Among those who are said to have refused a peerage is Sir Watkin Wynn, who preferred maintaining his Welsh patronymic.

The House of Lords sat on Thursday as a Committee of Privilege, and heard evidence in support of Sir Maurice Berkeley's claim to the title of Baron Berkeley.

Mr. Bonamy Dobree has been elected Governor of the Bank of England, and Mr Alfred Latham, of the firm of Arbuthnot, Latham & Co., Deputy-Governor.

A lady has offered to contribute £8,000 to endow a female sanitary professorship and women's hospital for the education of lady practitioners in London.

It is said that Mr Prescott's "History of Philip II." is not to be completed, but will remain a fragment like the last works of Niebuhr, Mackintosh, Arnold, and some eminent historians.

"Do you know who built this bridge?" said a person to Hook. "No," replied Hook; "but if you go over you'll be tolled!"

The Frantic Footman.—Having had notice to quit, the frantic Derby breaks plates, bottles, and decanters, and, in fact, creates a perfect "dissolution."—*Punch, Cartoon.*

Sir John Lawrence, accompanied by his family, arrived at Folkestone, on Saturday, *en route* for Marseilles.

The appointment of Mr. Peacock to the Chief-Justiceship of Bengal, announced in a letter from Bombay, vacates a seat in the council of Calcutta.

Major-General Marcus Slade has been appointed Lieutenant-Governor of Guernsey. The General is a brother to Mr. F. W. Slade, Q. C., of the Western Circuit.

The Prince Consort has recently consented to accept the office of Patron of the Church of England Book-Hawking Union, and has kindly forwarded a donation of £25 to its funds.

The newly instituted Examinership in English Literature and History in the University of London has been filled up by the appointment of Rev. Dr. Angus, of the College, Regent's Park.

Drinking Fountains.—The first drinking fountain erected in London is now nearly completed. It is situated in the northeastern corner of Snow hill, in the wall of St. Sepulcher's church-yard. The work is composed of columns and sill in polished red granite, with an alcove of white marble, the whole being inclosed within an arch, which gives depth and importance to the design. This fountain—as well as others which are intended to be erected at the front of the Royal Exchange, in the Regent's circus, and other localities of the metropolis—is to be completed through the sole and generous munificence of Mr. Gurney of Lombard street.—*Building News.*

Ballot.—A local ballot association at Taunton have addressed Mr. Labouchere, (M. P. for the borough,) asking him to support the ballot. He has replied: "I can only say that I continue to believe that a system of secret voting for members of Parliament in this country would produce greater evils than any that it professes to remedy."

Naval.—To add in a single year to the fleet twenty-six large vessels, of which fifteen are line-of-battle ships, is an extraordinary exertion which England alone capable of making, and which could not be executed by the dock yards of all the other Powers of the old and new world, were they even to combine their efforts.—*Journal des Débats.*

Beer-Houses.—A numerous deputation of gentlemen connected with the National Temperance League had an interview on Tuesday week with Mr. Sotheron Estcourt, the Home Secretary, at the Home Office. The deputation having stated their case, Mr. Estcourt said he was well aware of the evils connected with beer-houses. A measure had been left him by his predecessor, but it was not in a perfect state, and he doubted if he should be able to attempt to deal with so important a question during the present session of Parliament.

EDUCATION.

REV. A. R. WOLFE'S

Family Boarding-School for Young Ladies,

WEST BLOOMFIELD, N. J.,

THIRTEEN MILES FROM NEW YORK (one hour via Morris & Essex and Newark & West-Bloomfield R. R.), on the eastern slope of Eagle Ridge, Orange Mountain, in a most healthful and picturesque region of country, surrounded by the best moral and social influences. The next term commences Sept. 12th. Circulars at Rathbun's, No. 160 Broadway; Shepard & Co.'s, 307 Broadway; Henry Nauman Co.'s, corner of Water and Broad sts.

References.—Editors of N. Y. Observer, Evangelist, Independent, and Eclectic. For further particulars address the Principal at West-Bloomfield, N. J., or No. 121 West 22d st., N. Y. 510-52

FAMILY BOARDING-SCHOOL FOR BOYS, AT STAMFORD, FAIRFIELD CO., CT.—JAMES BETTS, Principal and Proprietor.—The Thirtieth Session of this Institution commenced May 2d, and will continue five months. Circulars containing particular information can be obtained at the office of *The New York Evangelist*, 5 Beekman street, or by addressing the Principal. 511-516

FAMILY SCHOOL FOR DEAF MUTE CHILDREN—with a Department for their *Hearing* and *Speaking* brothers or sisters, whom their parents may wish to have associated with them in the family. Address

D. E. BARTLETT, Poughkeepsie, N. Y. 543-544*

FAMILY SCHOOL FOR BOYS.—A CLERGYMAN takes into his family a limited number of boys to board and educate. The Summer term commences May 24, at Avon, Ct.

Apply to REV. HENRY CLARK, Principal. 542-544

LAUREL BANK SEMINARY, REV. JOHN WILDE, A.M., PRINCIPAL, This Institution, located in the pleasant and healthy village of Deposit, six hours' ride from New York city, will be reopened for the reception of pupils of both sexes and all ages (boarders and day scholars—May 4, 1859. Competent instructors will be provided in ancient and modern languages, primary and higher English studies, vocal and instrumental music, and drawing.

Circulars may be obtained of Messrs. Allen, 111 Nassau st., or No. 11 Dutch street, New York. Address

PRINCIPAL, at Deposit, Delaware Co., N. Y. 542-544

COLTON'S FAMILY CLASSICAL SCHOOL, *At Middletown, Ct.*,

FOR SCHOLARSHIP, MANNERS, AND MANLY SPORTS. Only such as wish to be *gent

The Independent,

A weekly journal, printed on a double sheet of imperial size, and published in the City of New York. It is a religious, moral, and literary newspaper, embracing within its columns a wide range of reading of current interest and intrinsic value, adapted to the tastes of cultivated and thoughtful persons, and filling a distinctive and eminent place in the ranks of American journalism.

Among the attractive features of *The Independent* for the present year, by which its columns will be greatly enriched for general reading, will be special contributions from

HENRY WARD BEECHER,
JOHN G. WHITTIER,
MRS HARRIET BEECHER STOWE,
REV. DR. GEORGE B. CHEEVER,

The Editorial Department of the paper will keep pace with all public questions and movements, and will strive to lead, instead of merely to follow, the public opinion of the times.

Every number of *The Independent* will contain a complete weekly history of affairs, both Foreign and Domestic, Secular and Religious, together with the latest intelligence from all Religious Denominations—such as Methodist, Baptist, Presbyterian, Congregational, Reformed Dutch, Unitarian, Universalist, Episcopalian, and Roman Catholic.

Among the special departments is a *Commercial and Financial Article*, prepared with great care every week; an interesting page of Family Reading, with a column of Stories for Children; a weekly digest of Foreign Miscellany; the latest intelligence in Art, Literature, and Science; Correspondence from all sections of the United States, and from England, France, Germany, Switzerland, Italy, the Holy Land, India, Southern Africa, the Sandwich Islands, and various parts of South America.

The Independent is controlled by no party, either in Church or State, and is free to discuss every public question involving the morals of the community and the progress of civilization and Christianity throughout the country.

TERMS—$2 a year (*in every case*) by mail; $2 50 by carrier—payable always *in advance*.

Specimen Numbers sent gratis.

Single Copies six cents.

Subscribers, New and Old, will please remit at our risk direct to the Publisher. When paying an Agent, be careful to see his certificate of authority signed "J. R. RICHARDS, Publisher."

ADVERTISEMENTS—Twenty cents per line, each insertion, with a discount on large bills.

Address PUBLISHER OF THE INDEPENDENT,
No. 5 Beekman street, New York.

SPECIAL NOTICES.

ALL PAPERS are forwarded until an explicit order for discontinuance, and payment of all arrearages, is received, as is required by law in such cases.

CASH IN ADVANCE will be required with each name sent.

Price the same to *Clergymen* as to Laymen.

RECEIPTS for money remitted will be sent when requested, either in a letter when a *stamp* is received; otherwise attached to the wrapper of the first or second number of the paper thereafter sent.

POST-OFFICE ADDRESS.—It is *useless* for Subscribers to write to us on business unless they give the name of their Post-Office and STATE.

POSTAGE.—The annual postage on *The Independent*, sent by mail, is 26 cents.

ADVERTISEMENTS.—A limited number will be taken at TWENTY CENTS PER LINE OF NONPAREIL FOR EACH INSERTION, calculated at the rate of twelve lines to the inch for the space occupied. No advertisement inserted for less than fifty cents. Business Notices will be charged twenty-five cents a line for each insertion. Items, thirty cents. A liberal discount to those who advertise largely.

OUR FREE LIST.—We send no free papers except to a few Theological Seminaries.

EXCHANGES.—We will exchange for one year with any paper, on the receipt of one dollar. With such as have a good circulation we will exchange if they will insert our advertisement two or three times, and notice the same editorially; such an arrangement, however, must be agreed upon beforehand.

MR. SAMUEL A. STAATS is now traveling through the Western states as an agent for *The Independent* direct from this office

NEW BOOKS.

IMPORTANT NEW BOOKS.

I. OUR CHRISTIAN CLASSICS. Readings from the best English Divines, with Notices Biographical and Critical, by James Hamilton, D.D. 4 vols., $4.

"These volumes present a rich treat to the general reader. * * A condensed literary history of English theological literature, copiously illustrated by characteristic specimens. * * * The field, though wide, is lit up by the fine scholarship and taste of the author."—*Central Presbyterian.*

II. RYLE'S EXPOSITORY NOTES ON THE GOSPELS.
MATTHEW, 12mo $1 00
MARK, 12mo 1 00
LUKE, Vol. I. (just ready) 1 00
LUKE, Vol. II. (preparing.)

"Plain, practical, and thoroughly evangelical, the 'Explanatory Notes' embody within small compass the fruits of extensive study."—*Presbyterian.*

III. TAYLOR'S LIFE OF CHRIST. Two Vols., 12mo, $2. "In quaint fancy, its gorgeous word-pictures, its loftiest imaginations, its erudite learning, are scarcely the draperies in which a 'Life of Christ' was to have been properly exhibited, but under the pen of Taylor's genius they have been marshaled with surprising and characteristic copiousness to enrich a work which will for ever stand, unique and solitary, as the rarest combination of learning, fancy, and devotion."—*Evangelist.*

IV. MRS. GATTY'S WORKS.
1. MOTES IN THE SUNBEAM, 30 cents.
2. THE CIRCLE OF BLESSING, 30 cents.
3. PARABLES FROM NATURE, 50 cents.
4. WORLDS NOT REALISED, 30 cents.
5. PROVERBS ILLUSTRATED, 30 cents.
6. ALICE AND ADOLPHUS, 50 cents.
7. AUNT JUDY'S TALES, 50 cents.

We should not be doing justice to the highest class of Juvenile Fiction were we to omit, as particularly worthy of attention, the whole series of Mrs. Gatty's admirable books."—*Literary Churchman.*

V. MEMOIR OF CAPTAIN BATE. By Baillie. 75 cents. "In his character, the gentle graces of the Christian were combined with the highest attainments of the naval officer. His memoir abounds with incidents of great interest."—*Christian Observer.*

VI. BAILLIE'S LIFE OF ST. AUGUSTINE. 75 cents. "This brief but vivid sketch of the career of one who well deserves the title of Saint accorded to him by the whole Christian Church; whose name is among the greatest in all her history; and whose influence has been perpetuated and extended for centuries."—*Evangelist.*

RANDIP ANNALS. The Journal of Martha Moore. 12mo $0 50
THE UNITY OF MANKIND. By Prof. J. L. Cabell of the University of Virginia 1 00
ABDIE ON PHILIPPIANS, 8vo 2 00
GUTHRIE'S SAINT'S INHERITANCE 1 00
GUTHRIE'S GOSPEL IN EZEKIEL 1 00
PRAGUE'S ANNALS, Vol. V. Episcopalians 2 50
REIGHTON'S WHOLE WORKS, 8vo 2 00
HE JULIA. By the author of Vara 1 00
ARDOCHI'S MOSHEIM'S ECCLESIASTICAL HISTORY 6 00
ARDOCHI'S SYRIAC TESTAMENT TRANSLATED 2 00
HE SHEEPFOLD AND COMMON, 2d edition 1 25

NEW EDITIONS OF THE FOLLOWING BOOKS.
REEVER'S BIBLE IN THE COMMON SCHOOLS 75
EMOIR OF GEORGE A. LUNDIE 50
EMOIR OF MARY L. DUNCAN 50
ERRAM'S TRIBUTE TO AN ONLY DAUGHTER 80
HILDREN OF THE KINGDOM. By the late Rev. Dudley A. Tyng 50
TS OF THE KIRK AND COVENANT 50
AMILY OF BETHANY. By Bonnet 40
EMOIR OF SARAH MARTIN 30
UMMACHER'S LAST DAYS OF ELISHA 50

NEW BOOKS FOR THE YOUNG.
NCLE JACK, THE FAULT KILLER 30
ANNY, THE FLOWER GIRL 30
ECEPTS IN PRACTICE. By A. L. O. E. 50
ODY ELLERSLIE. By A. L. O. E. 50
HE MINE. By A. L. O. E. 40
LD FRIENDS WITH NEW FACES. By A. L. O. E. 30
ABEARE AND WORK. 18mo 50
ERY OF BETHLEHEM. By Macduff 60
AUTIFUL HOME 30
ONEY GREY. A book for boys 50
UNDAY AFTERNOONS IN NURSERY 50
ORY FOR THE LINE 25

ROBERT CARTER & BROTHERS,
No. 530 Broadway, New York.

HEMLOCK RIDGE;
OR,
ONLY DAN WHITE'S SON.
JUST RECEIVED.

The "Old Granite State" is here represented through one of its fair daughters in a volume that is destined to a wide sale and wider influence. Has the reader ever crossed a drunkard's threshold and looked at a place called home, where hungry children nestle together in rags, while the sorrowing, suffering wife and mother toils and weeps, and yet trusts the omnipotent arm? If not, or otherwise, let me introduce him to HEMLOCK RIDGE, and to Seth. Dan White's Son, and the hero of our Story. In all but the names, this is a narrative of facts, and if any one can put aside the book without a burdened heart and a peculiar sensation about the throat and eyes, we confess to a feeling of sorrow on his behalf.

Fully illustrated, price 40 cents.

HENRY HOYT,
No. 9 Cornhill, Boston.
Sold by (544-545) SHELDON & CO.

THE PRESS.
THE THIRD THOUSAND
OF
CATHARINE.
By the Author of "AGNES AND THE LITTLE KEY," "BERTHA AND HER BAPTISM," etc.

Price, Cloth, 75 cents.

Sweetly told, so full of love, tenderness, faith, and therefore of strength, so instructive in teaching the young how to bear and the afflicted how to suffer and be strong, that we long for whom it was chiefly written, it is so pertinent for all. We thank the author for all of these heart books."—*N. Y. Observer.*

Extra bindings now ready—ANTIQUE, GILT, CALF, and HALF-CALF.

J. E. TILTON & CO., Boston,
544 PUBLISHERS.

200 SUNDAY-SCHOOL LIBRARY BOOKS.

The American Sunday-School Union now publish over 1,200 Library Books, besides Hymn Books, Question-Books, etc., and will issue a NEW BOOK every Saturday morning during the year.

Sunday-Schools, by sending a catalogue of the books they have or their libraries, can have large additions of valuable and interesting books selected, by addressing

G. S. SCOFIELD,
Am. S.-S. Union Depository,
545 No. 375 Broadway, New York.

Dickens's New Novel.

PRINTED FROM EARLY PROOF-SHEETS,
FOR WHICH
HARPER & BROTHERS PAY THE AUTHOR
Five Thousand Dollars.

HARPER'S WEEKLY.

A FIRST-CLASS
Illustrated Family Newspaper.
FIVE CENTS A COPY; $2 50 A YEAR.

THE PUBLISHERS HAVE THE PLEASURE of announcing that they have purchased from the author, for Five Thousand Dollars, the early proof sheets of Mr. CHARLES DICKENS'S New Serial, entitled "A TALE OF TWO CITIES," Splendidly Illustrated, which will be commenced in next week's HARPER'S WEEKLY, and will be continued from week to week until completed. The Publishers also take pleasure in announcing that they have commenced the publication of an Illustrated Serial Tale of American Life, entitled "TRUMPS," by GEO. WILLIAM CURTIS, Author of "The Potiphar Papers," "Nile Notes of a Howadji," etc. The first number appeared in HARPER'S WEEKLY for April 9th.

A perusal of HARPER'S WEEKLY will keep persons living in the country *thoroughly posted* on the news of the day. No other publication gives *so much and so choice matter*, or so fully illustrated a history of the times in which we live.

TERMS.

One Copy for Twenty Weeks	$1 00
One Copy for One Year	2 50
One Copy for Two Years	4 00
Five Copies for One Year	9 00
Twelve Copies for One Year	20 00
Twenty-five Copies for One Year	40 00

An Extra Copy will be allowed for every Club of Twelve or Twenty-five Subscribers. 544

RECENTLY PUBLISHED in the City of New York, and for sale by booksellers generally, Volume First of a new work, entitled

SOCIAL AND DOMESTIC RELIGION,

"Variously adapted to the different Periods, Incidents, Circumstances, and Conditions of Human Life."

This truly Independent, Non-Sectarian, Religious Work appears to be well suited to the requirements of the times, and it will sufficiently commend itself to every intelligent reader as one for the best interests of his family, on whose behalf it may prove a profitable investment. Handsomely bound, with Illustrations. Price $1.

Any special demands respecting this work for the present may be addressed to PROPRIETOR, care of CHARLES A. DAVIS, Grand st., Williamsburg, New York. 544*

NEW S.-S. LIBRARY BOOKS,
PUBLISHED BY
AMERICAN SUNDAY-SCHOOL UNION.

LITTLE ENVELOP MAKERS	30 cts.
HOW TO LIVE. 12mo	50
HISTORICAL TALES FOR YOUNG PROTESTANTS	50
GRACE TRIUMPHANT	18
KITTY MAYNARD	55
GOLDEN MUSHROOM	40
COOPER GENT	40
THE LOST KEY	35
THE SNOW-STORM	25
HARRY SEYMOUR	15

All beautifully illustrated with fine engravings.

For sale by G. S. SCOFIELD,
American Sunday-School Union Depository,
544-545 375 Broadway, New York.

NEW BOOKS
Shortly to be issued by
S. A. Rollo & Co.

FROM WALL STREET TO CASHMERE,
A JOURNAL OF FIVE YEARS IN
ASIA, AFRICA, AND EUROPE,
Comprising visits during 1851, 2, 3, 4, 5, and 6, to the Danemora Iron Mines, the "Seven Churches," Plains of Troy, Palmyra, Jerusalem, Petra, Seringapatam, Surat,
WITH THE
SCENES OF THE RECENT MUTINIES,
(BENARES, AGRA, CAWNPORE, LUCKNOW, DELHI, ETC., ETC.)
CASHMERE,
PESHAWUR, THE KHYBER PASS TO AFGHANISTAN, JAVA, CHINA, AND MAURITIUS.
BY JOHN B. IRELAND.
With nearly One Hundred Illustrations, from Sketches made on the spot by the Author.

This is a reliable Book, chiefly devoted to what the Author saw in the Oriental World. It will be refreshing to the public to get hold of a book written in this spirit by a truthful man. The social every-day life of those three hundred millions of people has not been understood, and every reader will feel that he has a treasure in his hand while perusing a book which gives reliable information. It is one of the most fascinating books of travel which has ever been published in this country.

A POPULAR TREATISE ON GEMS,
IN REFERENCE TO THEIR SCIENTIFIC VALUE,
A Guide for the Teacher of Natural Sciences, the Lapidary, Jeweler, and Amateur.
TOGETHER WITH A
DESCRIPTION OF THE ELEMENTS OF MINERALOGY AND ALL ORNAMENTAL AND ARCHITECTURAL MATERIALS.
With Elegant Illustrations.
BY DR. L. FEUCHTWANGER,
Chemist and Mineralogist, Member of the New York Lyceum of Natural History, American Association of Science, of the Mineralogical Societies of Jena, Altenburg, etc.

Will be Published in May,
WORCESTER'S ROYAL QUARTO DICTIONARY,
Library Edition,
On Extra Fine Paper, Large Margin.
FOR SUBSCRIBERS.

Specimen pages, or a specimen copy of this work may be seen at our Counting-Room. It will comprise about 1,800 pages, and will contain a full vocabulary of all the words now used in literature, art, and science, together with words now *obsolete*, but found in old standard authors, and such local terms as are in frequent use.

The illustration of many terms by Wood-Cuts, where a verbal explanation, however carefully worded, would convey no intelligent idea, will form a most useful and novel feature of this Dictionary. There is, in addition, appended to all words which require it, a notice of the synonymous terms, showing accurately and at a glance the distinctions to be observed in their use.

The price of this edition, on extra fine paper, in half Turkey morocco binding, cloth sides, will be $7 50. This will be the retail price of the edition published for the Trade, in library binding and on paper of superior quality.

Thus subscribers will secure the Library Edition at the price of the Edition furnished to the trade.

WORCESTER'S SERIES OF DICTIONARIES.
WORCESTER'S PRIMARY SCHOOL DICTIONARY.
" COMMON SCHOOL OR ELEMENTARY DICTIONARY.
" COMPREHENSIVE DICTIONARY.
" ACADEMIC DICTIONARY.
" UNIVERSAL AND CRITICAL DICTIONARY.
Worcester's Royal Quarto Dictionary.
READY IN MAY.

TO THE BOOK BUYING PUBLIC.

We beg to call your attention to our Large, Fresh, and Well-Assorted stock of
SCHOOL, CLASSICAL, THEOLOGICAL, STANDARD, AND MISCELLANEOUS BOOKS,
BLANK BOOKS,
FOREIGN AND DOMESTIC STAPLE STATIONERY,
Embracing Note, Letter, and Cap Papers of every style and quality. Envelops in large variety, together with almost every article ordinarily to be found in a BOOK JOBBING-HOUSE.

We have spread our canvas to the breeze, and are now in the TRADE-WINDS. Freights and Commissions intrusted to us will have prompt and careful attention, and all BILLS OF LADING will be filled at the lowest rates.

Your patronage is respectfully solicited.

S. A. ROLLO & CO.,
29 PARK ROW, opposite the Astor House,
Publishers, Wholesale Dealers in School, Classical, Theological, Standard, and Miscellaneous Books, Blank Books, Foreign and Domestic Stationery, etc., etc. 546-552

A RARE CHANCE
FOR MEN WANTING EMPLOYMENT.

Just Published, and Ready for Canvassers, a New and Beautiful MAP, entitled—

OUR REPUBLIC,

Embracing a COUNTY MAP of the UNITED STATES, from the Atlantic to the Pacific, and extending southward to include MEXICO, CENTRAL AMERICA, the WEST INDIA ISLANDS, and also the various routes across the Isthmus; with a small COUNTY MAP of the United States as it was in 1812—a Plan of the World on Mercator's Projection—and a neat Map of Central Europe. Size of the entire Map, five feet one inch by four feet four inches.

Liberal terms made to Canvassers, and sections set off for their exclusive occupancy.

Send for a Circular, with full particulars, to
ENSIGN, BRIDGMAN & FANNING,
542-544 No. 156 William street, New York.

ST. LOUIS
RELIGIOUS BOOK DEPOSITORY.

The subscriber has taken charge of the Depositories of the AMERICAN SUNDAY-SCHOOL UNION and American Tract Society, and has added a large stock of Theological and other religious books. The latest publications of the Religious Press received as soon as issued, and sold at *publishers' prices.*

J. W. McINTYRE,
543 550 No. 9 South Fifth st.

"GET THE BEST"
WEBSTER UNABRIDGED
PICTORIAL EDITION!
1,500 Pictorial Illustrations.
Webster's Unabridged Dictionary.
NEW PICTORIAL EDITION.

WE HAVE IN PRESS, TO BE ISSUED AT AN early day, a new edition of Webster's Unabridged Dictionary, containing

1,500 PICTORIAL ILLUSTRATIONS,
Beautifully Executed,
9,000 to 10,000 NEW WORDS in the Vocabulary,
Table of SYNONYMS, by Prof. GOODRICH.

in which more than TWO THOUSAND WORDS are carefully discriminated, forming a fuller work on English Synonyms, of itself, than any other issued, beside Crabb, and believed in advance of that,

Table giving Pronunciation of Names of 8,000 distinguished persons of Modern Times,
Peculiar use of Words and Terms in the Bible,
With other new Features, together with ALL THE MATTER OF PREVIOUS EDITIONS.

"We have seen specimen sheets of the Pictorial Illustrations. They are well executed, and will often be found useful in giving a much more correct idea of an object than can be obtained by a definition."—*New York Tribune, April 16, 1859.*

"We have seen specimen pages of portions in architecture and ornithology, and find them of artistic beauty, as well as of great practical value."—*Christian Mirror, April 12, 1859.*

Will be sold by all Booksellers.

☞ "GET THE BEST." GET WEBSTER.

G. & C. MERRIAM,
Springfield, Mass., May, 1859. 544

THE LITTLE MOUNTAIN GUIDE;
OR,
HOW TO BE HAPPY.

The preaching of an artless child is oftimes a thousand-fold more effective than the most elaborate and carefully prepared discourses ever given to the public. The truths that slay the sinner, and build up the soul of the believer, are very simple and very full of Jesus. The work announced is directly in point as illustrating the way in which a little child may lead scores of adults into the Kingdom of Heaven by a way they know not. If ever the principles of a "Higher Christian Life" were embodied in the person of a disciple, though it were but one of the lambs of the flock, the record of these principles is found in the "Little Mountain Guide," this day published.

HENRY HOYT,
No. 9 Cornhill, Boston.
Sold by SHELDON & CO. 544-545

VALUABLE BOOKS
FOR THEOLOGICAL AND PARISH LIBRARIES.

MASTER-PIECES OF PULPIT ELOQUENCE. (Deceased Divines.) Containing Discourses from the Fathers and Reformers to the Present Time; with Biographical and Descriptive Sketches. By Rev. H. C. FISH. 2 vols. 8vo $5 00

PULPIT ELOQUENCE OF THE NINETEENTH CENTURY; or, Living Divines of Europe and America; with Portraits on Steel. (Uniform with above.) By Rev. H. C. FISH. 1 vol. 8vo $3 50

BY RICHARD S. SPENCER, D.D.

A PASTOR'S SKETCHES; or, Conversations with Anxious Inquirers respecting the Way of Salvation. 1st and 2d Series, each $1 00

SERMONS; with a Memoir and Portrait. 2 vols. $2 50

WORKS OF GARDINER SPRING, D.D., LL.D. 11 vols. 12mo $12 50

CRUDEN'S COMPLETE CONCORDANCE TO THE HOLY SCRIPTURES OF THE OLD AND NEW TESTAMENTS; or, A Dictionary and Alphabetical Index to the Bible; to which is added a Concordance to the Books called Apocrypha. A new edition. Royal 8vo, sheep $3 50

This is the only genuine edition, unabridged and entire, of Cruden's Concordance published in America.

Any work of value in the market furnished on the most favorable terms. M. W. DODD, Publisher and Bookseller,
544-545 506 Broadway, New York.

THE ATONEMENT.
DISCOURSES AND TREATISES
BY EDWARDS, SMALLEY, MAXCY, EMMONS, GRIFFIN, BURGE, AND WEEKS.
WITH AN INTRODUCTORY ESSAY BY
Prof. Edwards A. Park.

One volume, octavo, Price $2. Sent by mail on receipt of the price. This day published by the

CONGREGATIONAL BOARD, BOSTON.
S. K. WHIPPLE, *Treasurer.*
544-545

NOW READY.
THE
SABBATH HYMN AND TUNE-BOOK.
By EDWARDS A. PARK, D.D., AUSTIN PHELPS, D.D., and LOWELL MASON, Mus. Dr.

Octavo, 512 pages, with large and clear type. Prices—Cloth Binding, $1 25; Roan, $1 40; Imitation Morocco, $1 75. The postage, if sent by mail, is thirty-two cents. A single copy in cloth binding will be sent by mail, post-paid, to any clergyman, on receipt of $1.

The Sabbath Hymn and Tune-Book contains 1,200 Hymns set to 353 Tunes, (some of the most useful tunes being repeated several times;) fifty-eight Selections for Chanting, set to their appropriate Chants, and twenty-two Short Anthems, with numerous and very copious indexes.

In its matter and arrangement this work contains several important new features which have been suggested by long experience, and which, it is hoped, will prove of considerable value. It is carefully adapted to the use of Congregations as well as Choirs.

ALSO,
THE SABBATH HYMN-BOOK,
Containing the Hymns alone.
Published by
MASON BROTHERS,
New York.
J. E. TILTON & CO.,
542-544 Boston.

MUSIC. PIANOS, ETC.

Raven, Bacon & Co.,
(Successors to BACON & RAVEN)
PIANO-FORTE MANUFACTURERS,
WAREROOM, No. 135 GRAND ST., NEAR BROADWAY,
Where a full assortment of instruments may be found, exclusively of our own manufacture, warranted in every respect. 500-553X

FIRST PRIZE
GOLD AND SILVER MEDAL
MELODEONS AND HARMONIUMS,
TEN DIFFERENT STYLES, FROM $60 TO $400.
Recommended to be superior to all others by THALBERG, W. MASON, Dr. LOWELL MASON, etc.
Awarded the First Prize at every Fair in which exhibited.
THE CELEBRATED ORGAN HARMONIUMS.
Patented and made only by the subscribers, with eight stops, five sets of reeds, two banks of keys, swell pedal and independent pedal bass, containing two full octaves of pedals. Price of Organ Harmoniums, $350 to $400.

Harmoniums, with six stops, three sets of reeds, and one bank of keys, in black walnut case, price $200.

Organ Melodeons, with two sets of reeds, three stops, and two banks of keys, in rosewood case, price $200.

Melodeons, with one and two sets of reeds, price $60 to $150.

Elegant illustrated pamphlets (32 pp. 8vo.) sent by mail.

Address MASON & HAMLIN,
Boston, Mass.
Depot in New York, CHICKERING & SONS, 694 Broadway.
506-559

PIANO-FORTES AT BARGAINS.

HALLET, DAVIS & CO.'S, HAINES BROS., and other Boston and New York Pianos, constituting the largest and best assortment of Pianos to be found in the city, can always be seen at my ware-rooms. Second-hand Pianos, from $25 to $175. MELODEONS, cheap. *New Pianos to let, and rent applied on purchase.* T. S. BERRY, Marble Building,
526-577Lf 459 Broadway, corner Grand street.

MELODEONS
WITH DIVIDED SWELL,
NINE DIFFERENT VARIETIES.
THE BEST-TONE REED INSTRUMENTS IN the World. Price from $45 to $200.
The Celebrated Organ Melodeon, with two banks of Keys, five sets of Reeds, eight Stops, and Pedal Bass. Price $350.
Illustrated Price Circulars sent by mail. Address
GEO. A. PRINCE & CO., Buffalo, N. Y.
GEO. A. PRINCE & CO., 110 Lake st., Chicago, Ill.
GEO. A. PRINCE & CO., 87 Fulton st., N. Y. City.
505-sow-554

GOLD MEDAL GRAND AND SQUARE PIANOS. STEINWAY & SONS, Manufacturers, No. 84 Walker street, near Broadway, N. Y. Received the highest premium when and wherever they brought their Pianos in competition with the best makers of Boston, New York, Philadelphia, and Baltimore. Among the judges were *Gottschalk, W. Mason, Wollenhaupt.* Every Piano warranted for three years. Prices moderate.
528-581X

S. D. & H. W. SMITH,
MANUFACTURERS OF ORGAN HARMONIUMS AND MELODEONS,
511 Washington street, Boston.
Instruments rented one year, and the rent-money allowed as part payment, if purchase is made at the close of the year.
Send for an illustrated catalogue, containing cuts and full description of all styles. 533 545

PIANOS, MELODEONS, AND ALEXANDRE ORGANS, of superior make, at great bargains; second-hand Pianos at extremely low prices, ranging from $25 to $150; one of the largest catalogues of music in the United States; musical instruments and musical merchandise of all kinds, at the lowest possible rates; Pianos and Melodeons for rent; monthly payments received for Pianos and Melodeons HORACE WATERS, Agent, 333 Broadway. 538-590

Harps!
J. P. BROWNE & CO., MAKERS.
WAREROOMS, 205 BROADWAY, NEW YORK.
Music, Strings, and every requisite for the Harp. Prices and Descriptions forwarded per mail. 533-545

INSURANCE.

HUMBOLDT
Fire Insurance Company
OF THE CITY OF NEW YORK,
No. 10 WALL STREET.
CASH CAPITAL,
Two Hundred Thousand Dollars.

DIRECTORS.
JOHN RANKIN, President.

SAMUEL P. HOLMES,	GEORGE H. ELLERY,
J. S. T. STRANAHAN,	WALTER S. GRIFFITH,
ROBERT BOORMAN,	LOWELL HOLBROOK,
JOSHUA H. BATES,	B. F. BREEDEN,
C. B. CALDWELL,	A. B. STRANGE,
GEORGE W. PARSONS,	S. NELSON DAVIS,
NATHAN LANE,	F. H. TROWBRIDGE,
EBENEZER BEADLESTON,	SOLOMON FREEMAN,
WILLIAM C. BOWERS,	MOSES A. HOPPOCK,
HENRY J. BAKER,	WILLARD M. NEWELL,
JOHN ARMSTRONG,	WILLIAM ALLEN,
HENRY L. BERR,	EDWARD BRIDGE,
ANDREW COMSTOCK,	D. R. STANFORD,
GEORGE F. NESBITT,	W. D. THOMPSON,
GEORGE BARNES,	HENRY D. WARDELL,
DONALD MURRAY,	THOMAS PORTEOUS,
WM. MULLIGAN,	J. K. PLACE,

CHARLES J. BAKER,
WILLIAM MULLIGAN, Secretary.
ALEXR. WILEY, Jr., Ass't Secretary. 542-549X

The Everett Fire Insurance Company,
COMMONWEALTH BANK BUILDING,
Corner Nassau and Pine Streets,..... New York.
CASH CAPITAL, $150,000.

THIS COMPANY INSURES PROPERTY OF all kinds against Loss or Damage by Fire on as favorable terms as similar institutions.

DIRECTORS.

Hon. Edward Everett,	Thaddeus Davids, Geo. J. S. Thompson,
Edward Balght,	Thomas McSpedon, Frank S. Allen,
James Black,	Wm. C. Conner, James H. Prentice,
Edwin Mead,	Henry R. Hoffman, Joseph W. Greene,
George B. Windle,	Nat'l Jarvis, Jr, Daniel Thompson,
Howard C. Cady,	M. Dudley Bean, William B. Painter,
Milton G. Smith,	Walter Keeler, Henry E. Clark,
William A. Cox,	William Jarvis, Benjamin Pomeroy,
	Andrew C. Benedict.

WM. A. COX, President
WM. JARVIS, Secretary.

Ætna Fire Insurance Company
OF NEW YORK,
NO. 56 WALL STREET.
CAPITAL, $200,000.
ESTABLISHED IN 1824.

This Company continues to insure against Loss or Damage by Fire on the most favorable terms.

JACOB BROUWER, President.
LIVINGSTON SATTERLEE, Secretary. 537-549

Importers' and Traders' Fire Ins. Co.,
NO. 2½ WALL STREET,
BANK OF THE REPUBLIC BUILDING.
Capital $200,000

THIS COMPANY INSURES PROPERTY OF all kinds AGAINST LOSS OR DAMAGE BY FIRE ON AS FAVORABLE TERMS AS THE *Perfect Security of the Assured Will Allow.*

BENJ. F. MANIERRE, President.
FRANK W. BALLARD, Secretary.

DIRECTORS.

BENJ. F. MANIERRE,	HORACE GREELEY,
WILSON G HUNT,	WILLIAM DOWD,
LUCIUS HOPKINS,	WILLIAM M. HALSTED, Jr.,
ZEBULON S. ELY,	JAMES W. NEWTON,
SAMUEL S. CONSTANT,	EPHRAIM B. PLACE,
JAMES B. KIRKER,	WILLIAM C. CONNER,
JOHN M. WHITE,	SAMUEL R. LANG,
DAVID H. GILDERSLEEVE,	LUTHER S. LAWRENCE,
JULIUS A. MATSON,	WILLIAM YOUNGS,
RICHARD P. BRUFF,	DWIGHT M. BABCOCK,
UNION ADAMS,	WILLIAM P. LISBY,
GEORGE T. COBB,	CYRUS H. LOUTREL,
WILLIAM HULBERT,	WILLIAM VAN NAME,
SAMUEL HOLMES,	BENJAMIN LORD,
JOSEPH BROKAW,	THOMAS A. WILMURT,
ELLIOTT F. SHEPARD,	GEORGE F. BUTMAN,
HENRY T. CAPEN,	ALEXANDER STUDWELL,
EDWARD AUSTEN,	ALLRICH HENKEN,
JOHN GREENWOOD, Jr.,	JOHN CALVIN SMITH,
HENRY B. HYDE,	CHARLES T. RODGERS,
SAMUEL CANTRELL,	HENRY J. ARMSTRONG,
WILLIAM P. LYON,	BENJAMIN T. WEEKS,
RUSH SHERWELL,	AARON ARNOLD,
DAVID JONES,	PHILIP TILLINGHAST.
540-552G	

SECURITY
Fire Insurance Company,
No. 31 Pine street,
(GREAT WESTERN BUILDINGS).
CASH CAPITAL $200,000,
All well secured on Bond and Mortgage.
Property Insured on the most favorable terms.
JOSEPH WALKER, Pres't.
THOS. W. BIRDSALL, Sec'y.

DIRECTORS:

JOSEPH WALKER,	*EDWARD WOOD,*
JOHN HALSEY,	*WM. DENNISTOUN,*
ROBERT L. CASE,	*EDMUND W. CORLIES,*
WM. H. HUSSEY,	*WM. BIRDSALL, Jr.,*
EDWARD WILLETS,	*SMITH LAWRENCE,*
JOHN D. WARREN,	*JOSEPH LAWRENCE,*
EDWARD MERRITT,	*SAMUEL C. PAXSON,*
HENRY BARROW,	*D. CROMWELL, Jr.,*
EDWARD HAIGHT,	*E. J. DONNELL,*
RICHARD P. BRUFF,	*GEORGE H. BEYER,*
S. T. VALENTINE,	*EDWARD CROMWELL,*
JOHN R. WILLIS,	*GEORGE H. COLTONNELL,*
ROBT. L. MURRAY,	*THOS. J. OWEN,*
WM. ALLEN BUTLER,	*ANTHONY P. FRANCIA,*
L. B. WYMAN,	*SAMUEL D. BABCOCK,*
JOHN ALLAN,	*JONATHAN ODELL,*
WILLIAM F. MOTT,	*ROBERT BOWNE.*
531-582*	

EXCELSIOR
FIRE INSURANCE COMPANY.
CAPITAL and ASSETS ..... $270,000.
OFFICE, No. 6 BROAD STREET, NEW YORK.
Insure against loss and damage by fire, all kinds of property, including RENTS and LEASES.
EUGENE PLUNKETT, Pres.
HENRY QUACKENBOSS, Sec. 499-550X

NEW YORK
Equitable Insurance Co.,
No. 58 Wall street.
CHARTERED 1823.
Cash Capital, $210,000, with a large Surplus.
All losses promptly adjusted and paid.

THIS COMPANY CONTINUES TO INSURE against loss and damage by fire on favorable terms.

DIRECTORS:

Shepherd Knapp,	Tarrant Putnam,
Richard I. Thorne,	Alex. M. Bruen,
Lambert Suydam,	James E. Cooley,
John F. Nesmith,	Gardner A. Sage,
Christian H. Sand,	Geo. F. Follen,
Paul Spofford,	Nathaniel Briggs,
Harvey Weed,	Gilbert M. Speir,
Henry Rowland,	Henry G. De Forest,
R. A. Robertson,	Charles Yates,
Anthony P. Halsey,	George Carpenter,

Abraham B. Ernbury.
JOHN MILLER, Sec'y., RICHARD I. THORNE, Pres't.
532 557G

HOME INSURANCE COMPANY, OF NEW YORK.—OFFICE REMOVED TO Nos. 112 and 114 BROADWAY.

This Company continues to Insure Buildings, Merchandize, Ships in Port and Cargoes, Household Furniture and Personal Property generally, against loss or damage by Fire, on favorable terms. Losses equitably adjusted and promptly paid.

Capital Stock (all paid) $1,000,000
Surplus, over 300,000

DIRECTORS.

William G. Lambert,	I. H Frothingham,
George C. Collins,	Charles A. Bulkley,
Danford N. Barney,	Richard Bigelow,
Lucius Hopkins,	George D. Morgan,
Thomas Messenger,	Theodore McNamee,
William H. Mellen,	Cephas H. Norton,
Charles J. Martin,	Oliver E. Wood,
Charles B. Hatch,	Alfred S. Barnes,
B. Watson Bull,	George Bliss,
Homer Morgan,	Roe Lockwood,
Levi P. Stone,	Nelson Sizer,
James Humphrey,	Lyman Cooke,
George Pearce,	Levi P. Morton,
Ward A. Work,	Curtis Noble,
James Low,	John B. Hutchinson,
	Charles F. Baldwin,
	Amos T. Dwight,
	Henry A. Hurlbut,
	Jesse Hoyt,
	Wm. Sturges, Jr.,
	John R. Ford,
	Geo. T. Stedman,
	Sidney Mason,
	A. F. Wilmarth,
	Cyrus Yale, Jr.,
	F. H. Cossitt,
	W. R. Foelicke,
	David I. Boyd,
	Lewis Roberts,
	Saml. B. Caldwell

CHARLES J. MARTIN, President.
A. F. WILLMARTH, Vice-President.
J. MILTON SMITH, Secretary. 520-571L

United States Trust Company
OF NEW YORK,
NO. 48 WALL STREET, COR. WILLIAM.
CAPITAL, $1,000,000,
INVESTED IN BONDS AND MORTGAGES ON REAL ESTATE,
Worth double the amount loaned thereon, and in United States Government stock.

This Company is a legal depository for moneys paid into court, and is authorized to act as guardian or receiver of estates.

INTEREST ALLOWED ON DEPOSITS.
By order of any court in this state, including Surrogates, 5 ₱ ct.
From individuals, or corporations, for a period of one year or longer ..... 5 "
For six months, or payable on thirty days' notice ..... 4 "
Payable at 5 days' notice .....

Editors' Book Table.

FANEWEI; OR, THE SAN JACINTO IN THE SEAS OF INDIA, CHINA, AND JAPAN. By William Maxwell Wood, M.D., U.S.N. New York: Harper & Brothers.

The cruise of the San Jacinto was one of somewhat extraordinary interest. She visited those countries which, of all countries in the world, afford most of interest and romance to the reader of travel, and she visited them under peculiar circumstances and at a time which was critical in their history. She carried to Siam the Commissioner who was to make the treaty between the United States and that strange, old country; and, after he had successfully completed his labors there, she carried him to the still older and stranger Empire of Japan, where he was to reside as Consul-General and where he was to achieve the most distinguished successes as our diplomatic agent. She was cruising in the Chinese waters when the difficulties between that country and Great Britain, which had been for some time growing more and more serious, exploded in the affair of the lorcha "Arrow;" and her officers and crew were called on to take an active part in the hostilities in which the American squadron became involved.

Dr. Wood was Fleet Surgeon to the East India Squadron, and attached to the San Jacinto during her long and eventful cruise. His opportunities for observation were unusually valuable, and he was well fitted, by his long experience as a traveler and by his strong common sense and highly educated intelligence, to avail himself of them to the utmost. His narrative is plain and unambitious, but in a high degree lively and pleasant; much of the information contained in it is new and valuable, and all of it is of more than ordinary interest.

In one important particular, the influence of the book will be extremely good. Dr. Wood had large opportunities for observing the character of the Christian missionaries among those heathen nations which he visited, and for judging of the working of their missions. We regard the testimony which he has given to their patient, self-sacrificing, and wise fidelity, as exceedingly valuable. It is so evidently the opinion of a candid and careful man—of one who had seen all that was to be seen and heard all that was to be heard on both sides—that it will weigh down a multitude of misrepresentations, such as some careless or malicious travel-writers have taken pains to publish.

Not less decided and hardly less valuable are his opinions in regard to the character of the opium trade, in the guilt of which both English and American commerce so largely participates, and has for a long time participated. So, too, whenever he has occasion to allude to the coolie "emigration," or to the arrogant and heartless style of treatment which the foreign residents in the East so often adopt toward the natives, his judgments and his sympathies are continually on the side of justice and Christianity. We can understand the feeling which prompts him occasionally to draw a comparison between the negroes on our Southern plantations, and the treatment which converts the coolies of China into beasts of burden, and makes the "niggers" of India the servile and cowering enemies of their English masters. We can pardon him what might otherwise seem to be a half apology for American slavery, when we remember how often a patriotic and liberty-loving American abroad is provoked by the ignorant and indiscriminate abuse of our country and its sin of slavery on the part of one who may be himself a cruel, servant-whipping, despotic opium-merchant, an Englishman with English pride and insolence, but without English integrity and generosity.

We shall be glad if this volume finds a ready and extensive sale. It is entertaining, instructive, and of high moral and religious tone.

HISTORY OF THE OLD COVENANT. From the German of J. H. Kurtz, D.D., Professor of Theology at Dorpat. Translated by Rev. Alfred Edersheim, Ph.D.

Dr. Kurtz is already favorably known to Biblical students in this country by his "*Manual of Sacred History*," published by Lindsay & Blakiston, and his "*Bible and Astronomy*," also republished in Philadelphia. Though residing within the limits of the Russian empire, and a Professor in one of its Universities—that of Dorpat in Livonia—Dr. Kurtz maintains his freedom as a Protestant, and carries out that spirit of evangelical inquiry and discussion which he imbibed under the teachings of Drs. Ullman and Tholuck at Halle. He is about fifty years of age, and the work which he is now issuing is the result of years of study in the maturity of his powers. The great interest of this book lies in the fact that while reverently unfolding the sacred narrative as a history, the author illustrates it from every department of science which can contribute to explain or confirm the Word of God. For example, in the history of the Old Covenant, and especially of the patriarchs, Dr. Kurtz avails himself of all that modern geographical research has brought to light concerning the sacred countries of the East. With reference to geography he lays down a principle fully recognized in respect to astronomy; viz., "The circumstance that the sacred record is a revelation, only authenticates that situation of Paradise which the description of the text would indicate, according to the geographical notions of that time, but it does not authenticate those geographical notions themselves." We do not think it necessary, however, to fall back upon this theory, since the correspondences of the geography of Western Asia with the sacred narrative are found to be literally exact, wherever the text is correctly read and the locality is clearly identified.

With respect to chronology Dr. Kurtz betrays no anxiety in view of the strong assertions of one school of Egyptologists concerning the long chronology of that country. His views of the relation of Geology and Astronomy to the Bible were ably set forth in his work on Astronomy. Dr. Edersheim has made a copious and lucid abstract of that work, which forms an appropriate introduction to this volume.

While Dr. Kurtz recognizes the probability of two classes of documents in the book of Genesis, and the possibility that these were prepared from tradition and not by immediate inspiration, he is very far from the theory that the book of Genesis is a pictorial epic. He views it throughout as a divinely-inspired narrative of actual events. The republication of this work just now is most timely. It is for sale by Smith & English of Philadelphia, and by A. D. F. Randolph at 683 Broadway.

AN OUTLINE OF THE NECESSARY LAWS OF THOUGHT. A Treatise on Pure and Applied Logic. By William Thomson, D.D., Provost of Queen's College, Oxford. Cambridge: John Bartlett.

This treatise received the approbation of Sir William Hamilton for its scientific method, and has been approved by many competent teachers as the best text-book in Logic. It relieves the subject of those complicated definitions and cumbersome formulæ which have caused it to be almost as dry as Conic Sections, and imparts to both rules and methods a simplicity which attracts the student with a conscious interest in the theme. A careful study of this little treatise would help almost any minister in the structure of argumentative discourses, and would prove an admirable discipline for legislative debaters. The volume is printed more in the style of a gift-book for the parlor than of a text-book for the recitation-room.

THE ANNOTATED PARAGRAPH BIBLE, containing the Old and New Testaments, according to the authorized version, arranged in Paragraphs and Parallelisms, with Explanatory Notes, Prefaces to the several Books, and an entirely new selection of References to parallel and illustrative passages. Published for the Spingler Institute, Union square, by Sheldon & Co.

Some time ago we announced this very useful edition of the Scriptures as in press. The Old Testament has been issued in an attractive style of typography. We advise the use of this edition in families, to promote a better understanding of the Scriptures. The common division into verses often breaks the sense and obscures the meaning. In this paragraph-division the course of narrative or argument is carefully observed, and the Bible thus read becomes quite another book. The brief notes of this edition are judicious and valuable. Mr. Gorham D. Abbott deserves much commendation for reproducing it in this country; and the publishers have done their part to render the mechanical appearance attractive. Sheldon & Co. are doing much to provide us with a thorough critical and exegetical apparatus for the study of the Scriptures.

HYMNS OF THE AGES, being selections from the Lyra Catholica, Germanica, Apostolica. Boston: Phillips, Sampson & Co.; New York: Blakeman.

This choice collection of sacred hymns, favorably introduced by Prof. Huntington, is now issued in a choice style of binding. It has gained wide favor among all Christians.

Commercial and Financial.

The Commercial Future.

Most speculations connected with the future of trade are of very uncertain character, as it is impossible to take into consideration all circumstances in their exact bearing, many being antagonistic to each other. One most important element for forming a correct judgment is yet wanting, and that is the prospects of the harvest, respecting which it is far too early to venture any opinion whatever. However, it is to be admitted that an abundant harvest is necessary to restore fully to a state of prosperity the great Western country. If the crop be a short one, or even only one of average goodness, the prospects will be bad. The country needs a harvest of the most bountiful kind for its full recovery; and if then the state of things in Europe should occasion a large demand for our produce, the result would be highly prosperous. The probabilities of war in Europe are great, and war there means, it is said, a demand for our beef, and pork, and corn, and other grain, in large measure.

For the present our importations of merchandise are very large and increasing, and our exports of gold are rapidly increasing also. As a set off, we only are shipping cotton, but that is to a greatly increased extent.

Unless a short harvest or a war in Europe occur, this state of commerce is not likely to change. The shipment of silver from England to the East in such heavy amounts, is increasing the demand for gold there to exchange for silver; and our large importations and slight exports of products, except of cotton, give her a hold on this country for obtaining our gold. Our receipts from California are now all absorbed, and our specie in circulation is being drawn upon for this foreign demand. As the spring months roll on, and summer comes, our cotton exports will diminish, and all circumstances point then to still larger exports of gold to Europe, unless a war demand for our corn and provisions arise. The stocks of grain in Europe are yet large, but a few months' war will soon reduce these, and the European harvest of this year may be in some measure interfered with by such an event. It is, however, to be recollected that the war may be confined to a few countries, and that war does not always mean famine. A deficient harvest crop is by far the worst event that can happen anywhere;—worse than war, unless war produce famine by destruction of crops. Wars, in the present improved civilization of the world, do not produce such dire results; and if the harvest in Europe prove good, that foreign demand for our cereal produce which is expected may not come, though war exist. The war is likely to be a short one. Long wars are not so probable now as in former states of the world; for every improvement in the implements and in the art of war tends to shorten it by rendering it more speedily exhaustive. Short and severe are they likely to be; and if Austria and France come to blows, it cannot be long before one or the other prevail, or both become so exhausted as to desire peace again.

The Crimean war was short, though when it broke out it was anticipated that it would be a long one. It soon, however, became the interest of more than one party to make peace, and peace was made.

Steam, in its various applications to ships and to railroads and telegraphs, and the improvements in fire-arms, all tend to render future wars of shorter duration. We do not look, therefore, to a war in Europe as a main element in the restoration of activity to our exports. A short harvest, which in every few years occurs there, would be the only circumstance to give the desired impetus. Of that we cannot tell whether it will occur or not this year, as the season is not sufficiently advanced.

There is at present no demand either for our cereal produce, or our crops of shares and bonds, called American securities, (?) which formerly were so much wanted in Europe. Even immigrants with their capital, large in the aggregate as they used to be, are now failing us; while our rich citizens are flocking in multitudes to Europe to spend their money, which makes a large total for the year. When our exports of cotton cease for the season, there will be no other exports excepting gold, while our imports are likely to be heavy.

The demand for money is evidently on the increase abroad, for the Bank of England is losing specie. Gold, however freely produced, is not likely to be in surplus, for the demand for it is increasing in still greater proportion. The fall season is more likely to witness a diminished supply of money on the market in proportion to the demand. Our importations will then have to be paid for. There is a large amount of money due half-yearly to Europe for interest on investments made here, and with no countersetting demand in the shape of new stock or bond investments, this will be more severely felt. It seems, therefore, clear that our specie in bank or circulation is more likely to contract than to increase. The freedom with which banks loan and discount, stimulates this contraction of specie, by increasing their demand liabilities. Any serious diminution of specie must, however, end in a contraction, more or less violent, of loans and discounts. All existing circumstances point to this as almost certain. As the receipts of California gold do not suffice to meet the growing export demand, we should frame our obligations so as to be prepared for a totally different state of the money market in the fall than exists at present. There is a great deal of overdue indebtedness yet to be collected, especially from the West; and this cannot be done for some time to come. Changes are evidently near at hand, and we should be prepared to meet them.

Stock speculators for a rise should beware, for the improvement they are fond of imagining is not likely to arise.

The War in Immediate Prospect.

Austria is said to have demanded from Piedmont an immediate disarming, on penalty of a declaration of war against her in case of refusal. Diplomacy lags greatly behind the preparations making for war by Austria, Piedmont, and France. These preparations are such as to indicate the real intentions of these powers. The commencement of war is looked for on the banks of the Ticino.

"Tangible war preparations," says *The London Post*, "stare us in the face, while peace only glides before our vision as an impalpable shadow." Piedmont claims to have prevented, hitherto, troubles breaking out in Italy; but it has been only by bringing on herself the enmity of Austria.

We may now expect to hear, by any arrival from Europe, the news of an actual outbreak of hostilities. It seems impossible to restrain either party, and they must be left to try each other's strength. Napoleon is likely to succeed, but if he should not, he is likely to lose his hold on France itself. The contest involves the intensest interest. One campaign will reveal the real comparative strength of the respective parties. The resources of France are greater than those of Austria; but temporary reverses might weaken the Emperor Napoleon on his own throne. Should the people of France rise, on any opportunity afforded by a few reverses, the event might turn against France. France is, however, actuated more by the love of glory—vain glory—than by the love of liberty.

Money Market.

The supply seems still to gain on the demand, for the bank receipts are large from the maturing of notes and other business paper without any corresponding opportunities to reinvest them. Money on call is loaned readily at 5 ₱ cent, by banks and trust companies, and at 4 ₱ cent. by other capitalists. The export demand for specie is still large. The amount exported last week was $1,680,742, against only $136,873 in the corresponding week of last year. Of this $1,092,000 was shipped on Saturday by the Fulton, and was not deducted from the bank average, which shews an increase of $261,250. The domestic exchanges are in favor of New York, and the deposits are increasing even with a decrease in loans and discounts. The whole money market, as well as the bank statement, shows decreasing opportunities for investment of spare capital. Since the 1st January the export of specie has amounted to $13,002,920, while the California receipts have been $10,761,894, showing a loss this year of $2,331,066; but the banks have lost nine millions, thus showing an increase of over six millions to the actual circulation of the country. Compared with last year and the year before the bank statements show as follows:

	April 30, 1859.	1858.	1857.
Loans	$128,706,705	$111,888,456	$114,409,275
Specie	16,329,805	35,064,214	12,099,910
Demand Liabilities	115 892,143	87,995 117	77,085,342
Bank Capital	68,324,657	66,709,000	

The bank loans represent about the exact amount indicated by the Currency Reform Association as safe; namely:

One and a half the amount of capital, or	$102 486,985
And Specie	26,329,805
	$128,816,790
Actual Loans	128,706,705

The customs receipts in April were $3,055,174, showing an excess over April, 1858, of $1,696,701, more than 100 per cent. increase.

The imports of foreign merchandise are still large. They amounted for the week ending April 29th to $4,565,100, against only $1,501,487 in the same week of last year. The New Orleans banks continue to lose specie, which wends its way westward and then eastward. These banks show a loss of $230,087 for the week ending April 25th.

Foreign Exchange.

Sterling bills are in demand at 110¼@110½ for bankers' signatures, and francs at 5.11¼@5.10. The rates are very firm. Specie is in demand to cover the exchange sold. Cotton and gold constitute the main exports to meet the imports. Agricultural produce is in no demand for shipment, and cotton exports, though large in value, are not sufficient to create exchange enough for the demand.

CLERGYMEN VISITING NEW YORK DURING the anniversaries, are invited to call at

115 NASSAU STREET,

and examine the following

NEW PUBLICATIONS.

THE LIFE AND TIMES OF CAREY, MARSHMAN, and WARD, including the HISTORY OF THE SERAMPORE MISSION. By JOHN CLARK MARSHMAN. 2 volumes, 8vo, price $5.

LECTURES ON METAPHYSICS and LOGIC. By SIR WILLIAM HAMILTON, BART. Edited by Mansel and Veitch, in two volumes. Vol. 1, price $3.

THE WORKS OF JOSEPHUS. Fine library edition in four volumes, large 12mo, price $5.

HERMENEUTICAL MANUAL; or, INTRODUCTION TO THE EXEGETICAL STUDY OF THE SCRIPTURES OF THE NEW TESTAMENT. By PATRICK FAIRBAIRN, D.D. 1 vol. 8vo, price $1 50.

THE LIFE AND TIMES OF JOHN MILTON. By DAVID MASSON, M.A. Vol. 1, 8vo, price $2 75.

COMMENTARIES ON THE LAWS OF THE ANCIENT HEBREWS. By E. C. WINES, D.D. 1 vol. 8vo, price $2 50.

SPURGEON'S SERMONS. FIFTH SERIES. Illustrated with a fine steel view of the Rev. C. H. Spurgeon preaching in the Surrey Music Hall. One vol. 12mo, price $1.

WINER'S GRAMMAR OF THE NEW TESTAMENT DICTION, translated by EDWARD MASSON, M. A. Vol. 1, price $1 75.

THE LOSING AND TAKING OF MANSOUL; OR LECTURES ON THE HOLY WAR. By REV. A. S. PATTON, A. M. 1 vol., 12mo, with Eight spirited Engravings, price $1.

"THE PRECIOUS STONES OF THE HEAVENLY FOUNDATIONS." By AUGUSTA BROWN GARRETT. 1 vol., 12mo, price $1.

THE NEW-YORK PULPIT IN THE REVIVAL OF 1858. 1 vol., 12mo, price $1.

BLIND BARTIMEUS; OR, THE STORY OF THE SIGHTLESS SINNER, etc. By Rev. W. J. HOGE, D.D. 1 vol., 18mo, price 75 cents.

MEMOIR OF DAVID T. STODDARD. By JOSEPH P. THOMPSON, D.D., with steel portrait and several illustrations of scenes in and around Orooniah. 12mo, price $1.

SERMONS TO THE CHURCHES. By Francis Wayland, D.D. 12mo, price 85 cents.

SELECT DISCOURSES from the French and German. Translated by Drs. Fish and Poor of Newark, price $1.

GLIMPSES OF JESUS; OR, CHRIST EXALTED IN THE AFFECTIONS OF HIS PEOPLE. By W. P. BALFERN of London. 18mo, price 60 cents.

DAILY THOUGHTS FOR A CHILD. By MRS. THOMAS GELDART. Price 60 cents.

OLSHAUSEN'S COMMENTARIES. 6 vols., cloth, $12.

STEIR'S WORDS OF JESUS. 8 vols., cloth, $16.

BENGEL'S GNOMON. 5 vols., cloth, $10.

KNAPP'S THEOLOGY. 1 vol., cloth. $2 50.

The usual discount allowed to clergymen from the prices named above.

NEARLY READY.

THOLUCK'S COMMENTARY ON JOHN. 1 vol., 8vo, price $2 25.

THE CHRISTIAN GRACES. By REV. J. P. THOMPSON, D.D., of the Broadway Tabernacle. 1 vol., 18mo, price 75 cents.

THE BIBLE IN THE EAST; OR, MEMOIRS OF REV. CHESTER N. RICHTER. By REV. S. IRENÆUS PRIME, D.D. 1 vol., 18mo, price 75 cents.

TRUTH IS EVERYTHING. By MRS. THOMAS GELDART, author of Daily Thoughts. 1 vol., 18mo, price 60 cents.

We have, also, nearly ready several new volumes for our Sabbath-School Library, by good authors, and well illustrated.

SHELDON & COMPANY,
Publishers and Booksellers,
544 115 Nassau street.

THE BANNER OF LIGHT

IS READ WEEKLY WITH INTENSE INTEREST by its thousands.

It publishes verbatim reports of the Sunday-Morning discourses of

HENRY WARD BEECHER

and

E. H. CHAPIN;

also abstracts of Lectures of

RALPH WALDO EMERSON, T. STARR KING,

and other advanced minds.

Subscription Two Dollars per year, or in clubs of four and upwards to one address, $1 50 each. The trade supplied.

The Banner will be issued to subscribers in New York and Brooklyn on Tuesday and Wednesday of each week at Two Dollars and a Half. Send to S. T. MUNSON, Gen'l Agent, No. 5 Great Jones st., New York.
544tf

THE MAY NO. JUST PUBLISHED!

The Musical Pioneer under New Editors!!

THE DEATH OF ITS LAMENTED EDITOR (Mr. Woodbury) doubtless led many of the friends of the Pioneer to sad and gloomy anticipations for the future, but the very able services which the publisher has secured for its management will give assurance to all that no effort will be spared to insure for their little favorite as hearty and welcome a reception as heretofore. The May number is now ready and contains the first of a series of Sabbath-Evening Melodies, one of which will appear in each number, as well as a choice piece for use in Sabbath-Schools. It will also contain during the year a large variety of original well selected Psalmody, Anthems, Songs, with Piano-Forte Accompaniment, Glees, etc. The volume commences with the October number, and is completed annually with a copious Index. A few of the back numbers are still on hand, and will be furnished to those who may wish to commence with the volume. Price 50c. a year, in advance. Clubs of five and upwards, 40c. Specimens sent gratuitously on application to

F. J. HUNTINGTON, Publisher,
544 7 Beekman st., N. York.

The American Sunday-School Union,

In addition to the large number of books already on its Catalogue,

Being over Twelve Hundred Distinct Volumes,

WILL ISSUE A NEW BOOK

EVERY SATURDAY MORNING DURING THE YEAR.

ISSUES FOR THE MONTH OF MAY.

Saturday, May 7th.

BROKEN CISTERNS; OR, THE STORY OF JESSIE WORTHINGTON. Beautifully Illustrated. Thick 12mo, extra muslin, price 75 cents.

Saturday, May 14th.

THE WORKING-BOY'S SUNDAY IMPROVED. Beautifully Illustrated. 12mo, extra muslin, price 55 cents.

Saturday, May 21st.

THE FIRST TWENTY YEARS OF MY LIFE. By ALLEN RICHMOND. 12mo, extra muslin, illustrated, price 65 cents.

Saturday, May 28th.

THE BROKEN BRIDGE. 18mo, illustrated, extra muslin.
544-547

THE BIBLICAL REPOSITORY.

THIS THEOLOGICAL WORK, OF THIRTY volumes, extending from 1831 to 1850, inclusive, was characterized by great talent, learning, and research, from the pens of many of the ablest men and writers in this land.

There are a few articles are still of sterling worth to the student in Theology and to the Ministry at large, and are a valuable accession to any library. The subscriber, who considered the work in its later years, has on hand numbers and volumes of the work, more or less complete. The work for 1835-'36-'37-'38, save the last number, 1846, '47-'48-'49-'50, and some of the volumes and numbers of intermediate years can be had at 50 cents a number, about half price. Sent by mail, prepaid, to any who may desire to enrich their libraries with them. Address

W. H. BIDWELL,
544 No. 5 Beekman street, N. Y.

The New York Tribune.

BACKWARD—FORWARD.

THE TRIBUNE was eighteen years old on the 10th of April instant. We had intended at that time to make certain improvements in its typographic garb, which have been delayed till now in the hope of accompanying them by a change which is to enable us to stereotype at least our Semi-Weekly and Weekly issues. This, however, is found to require still further time and effort, and our type was so worn that it could be endured no longer. We have, therefore, cast it aside, and appear to-day in a new vesture. The exposition with which we purposed to mark the nineteenth birthday of our journal here follows:

THE TRIBUNE was first issued on the 10th of April, 1841, on a sheet 31 by 21 inches in area, presenting an entire surface of 1,302 square inches. It commenced with a volunteered subscription list—the work of a few zealous political and personal friends of the Editor, who was then the sole Publisher—of perhaps one thousand names. Of its first issue, 5,000 copies were printed; but it was found impracticable even to give away the last of them. Its total expenses for the first week were $525; its receipts, we think, $92. No other than a Daily edition was then, or for some months, issued. Probably nine-tenths of those whose good feeling or good nature induced them to consent to receive our first issue, paying one cent therefor, did not expect it to live three months. The pecuniary means, whether in possession or within reach, on which it was commenced, were moderate indeed. The fables from time to time started of munificent aid extended to it by this or that statesman or aspirant are utterly baseless. The personal friend who alone aided the enterprise by a loan of $1,000 was devoid of political aspirations, and was duly paid. And, though it has probably received proportionately less official or party patronage than any other political journal of equal years, it has paid its own way since the first half-year of its existence. Though always exposed to keen rivalry and eager competition from journals of earlier as well as later establishment, which have enjoyed signal advantages in the conformity of their inculcations to the local influences prevalent in this City and to the presumed interests of Commerce, it has lagged behind none of them in the race of improvement. It was the first newspaper in the world to issue an eight-page sheet of nearly this size at so low a price as two cents, and, though its advertising—for reasons just indicated—and consequently its profits, may be less than those of some of its rivals, it has endeavored not to be anticipated or surpassed by them in magnitude of outlay or liberality of judicious expenditure.

THE TRIBUNE now appears on a sheet 44 by 33½ inches in area, giving an extent of surface of 2,918 inches. Our aggregate consumption of paper is 818 reams (44,000 pounds, or twenty cart-loads) per week, mainly manufactured expressly for us at the Niagara Falls Mills. Our average weekly expenses have gradually risen from $525 to $7,800; we pay $41,000 per year to Editors, Correspondents, and Reporters; $62,000 per year for labor in the department of Printing, nearly $16,000 in that of Mailing, average about $13,000 for Telegraphing, employ one hundred and eighty persons beside carriers, carmen, etc, etc. We have used during the past year, 60,049 pounds of Ink, costing over $8,000, and have, during that period, employed 2,840 pounds of Glue and 11 barrels of the best refined Cane Syrup in the manufacture of the Rollers whereby that ink is applied. The Steam Power-Presses and other machinery used in the rapid production of our issues have cost us over $70,000, an l we pay about $10,000 per annum for Type, which those Presses, owing to the extent of our editions, rapidly reduce to a defaced and inexpressive metal. We hope, as we have already indicated, to improve, by stereotyping, the average appearance, without increasing the expense, of our issues, regretting that the necessity of putting each edition to press with the least possible delay will not (probably) allow us to extend this improvement to our Daily editions. But wherever a possibility is presented of reducing time or increasing the worth of our journal we stand ready to embrace it, provided the expense be not absolutely ruinous.

And we rejoice in being able to state that our Receipts have generally kept pace with the growth of our Expenditures. True, in 1854 we enlarged and improved our sheet so much that our income would not discharge our outlay, and we were obliged, after giving the experiment a trial of some months, to recede from it; while the Revulsion of 1857, by depriving large classes of its patrons of employment and resources, diminished the subscription of our Weekly. That loss, however—which was eagerly hailed by certain rivals as permanent—is already nearly regained, and bids fair soon to be wholly so. Our receipts for Mail subscriptions during the four weeks just closed compare with those of the corresponding weeks of the last three years as follows:

1856.	1857.	1858.	1859.
Mail receipts — $16,768	$15 842	$14,081	$18,700

Showing an increase this year over those of the better half of 1857, or even the spring tide of the Presidential canvass of 1856.

So also our receipts for Advertising during the first four months (just closed) of 1859 show an advance of seventy-five per cent upon those of the corresponding months of 1858, and are largely in advance of those of the like months of any former year.

There are those who will be anxious to know, with some who, as advertisers, have a legitimate right to ask, in what proportions our issues are distributed to different States and sections. We have completed, therefore, a canvass of our Mail and Order-Books, and obtained statements from the wholesale newsmen who supply our paper; and the result shows a regular dissemination of THE TRIBUNE as follows:

	Daily.	Semi-Weekly.	Weekly.	Total.
New York	20,621	5.590	38,975	65,186
Ohio	915	1,195	17,630	19,740
Pennsylvania	3,196	1,594	10,502	15,292
Illinois	952	1,208	10,519	12,769
Indiana	305	897	8,895	10,098
Michigan	347	992	7,925	9,264
Connecticut	3,218	1,093	4,327	8,638
Vermont	231	589	7,422	8,242
Massach'tts	1,139	798	6,217	8,154
Wisconsin	257	896	6,889	8,042
Maine	131	587	6,959	7,677
Iowa	218	689	6,621	7,523
New-Hamp'e	178	393	5,668	6,239
New Jersey	2,818	489	2,670	5,477
Minnesota	130	244	2,563	2,937
California	44	101	2,286	2,431
Rhode Island	351	364	1,436	2,151
Kansas	55	174	1,359	1,588
Canada	203	246	810	1,259
Oregon	6	29	637	672
Missouri	137	96	415	648
Kentucky	92	163	293	548
Maryland	236	74	147	457
Europe	23	128	251	402
Nebraska	23	31	344	398
Virginia	68	73	234	375
Tennessee	43	85	179	307
Delaware	89	33	131	253
Washt'n Terr	—	—	227	227
Texas	14	35	83	132
Dist. Colum.	91	28	11	130
Sand. Islands	—	—	113	113
Louisiana	43	28	37	108
Georgia	28	21	29	78
Utah Terr	—	—	66	66
N. Carolina	11	13	33	57
Alabama	12	16	23	51
So. Carolina	17	11	17	45
Florida	13	7	21	41
New Mexico	—	—	25	25
Arkansas	—	—	10	10
Total	35,750	19,000	153,000	
Special Edition for California and Oregon				4,000
Total Circulation				211,750

(NOTE.—The above gives a somewhat too large aggregate circulation in this state, with a corresponding deficiency in others—all the copies taken by newsmen which we do not know to be sent elsewhere being credited to this state.)

AGGREGATE CIRCULATION.

Daily Tribune	35,750	Weekly Tribune	153,000
Semi-Weekly do.	19,000	Do. for the Pacific	4,000
Grand total of our issues			211,750 copies.

—Had this circulation been attained by pandering to the prejudices of Ignorance, fanning the flames of Appetite, or cringing at the footstool of Power, we might fitly regard it as the wages of dishonor rather than the reward of unshrinking fidelity and untiring industry; but we recall with pride the fact that, in resisting the aggressions of Slavery, in opposing the ravages of Alcoholic madness, in struggling for a wider horizon and a fairer opportunity for the unskilled and needy, and in exposing and combating the swindling pretensions of Sham Democracy, we have almost uniformly rowed against wind and tide—against an overwhelming local sentiment based on a complicity with the slaveholders, distillers, liquor-dealers, and the wielders of Federal authority for the aggrandizement of their votaries and the depression of their opponents. Whatever may have been its faults—and we do not doubt that they have been grevious—we know that this paper might have been rendered more profitable by the facile and usual process of turning a blind side to popular vices and the various crafts whereby they are made subservient to personal emolument and consequence. In pleading the cause of the oppressed and the benighted, we know that we have incurred the enmity of classes able and willing to pay for support or even connivance, while those whose wrongs we labored to redress could never hear of our advocacy, much less requite it. So with regard to our efforts for Social Reform. We know that they provoked a thousand powerful enemies where they attracted and secured a score of powerless and distrustful sympathizers and possible patrons; but we are confident that the "Good Time Coming," wherein every willing hand shall find work and recompense for each day of healthful vigor, wherein, Education being genuine and universal, Beggary shall hence be impertinent and Crime without excuse, will have been hastened by the hospitality given to the discussion of Social problems and their bases through THE TRIBUNE.

And we rejoice in the faith that these discussions are to bear visible fruit, even in the life-time of this generation. The Right of Every Innosent Man to Himself, (otherwise Anti-Slavery,) and the Right of Every Needy Man to a modicum of the Earth's Surface, (otherwise, Land Reform,) are phases of the same central truth; and the triumph of Land Reform cannot much longer be postponed. Grudged and partial its first triumph may be—successfully resisted, it cannot much longer be. To-day, earnest Land Reformers are more numerous than radical Anti-Slavery men, and their triumph will palpably precede that of their brethren who affirm the more obvious yet more vehemently contested right of each man to the use and profit of his own brain and sinews. It is most fit that, in the good providence of God, each of these truths is destined in its triumph to promote and secure the recognition of the other.

Doubtless many of our readers have heard of the *Isms* of THE TRIBUNE, its disorganizing doctrines, its numerous hobbies, and its frequent changes from one of these to another. And yet, as one mind has presided over its issues from the outset, so one golden thread of purpose may be traced through them all, under every variety of circumstance and condition. That purpose is the Elevation of the Masses, through the diffusion and inculcation of Intelligence, Freedom, Industry, Skill, Virtue, and the consequent abolition or limitation of Ignorance, Slavery, Idleness, Pauperism, and Vice. To accord a generous welcome to every novel suggestion, every unselfish effort, tending to the great end thus meditated, whether that suggestion contemplate the more perfect development and diversification of our Material Industry through Protection to American Labor, or improved facilities of intercourse with our brethren across the continent by a Railroad to the Pacific, or the present limitation and ultimate abolition of Human Chattelhood, or the securing to every man the unchallenged possession and use of a patch of the Earth's surface whereon to live and support his family by the Freedom of the Public Lands, or the diminution of human wretchedness and debasement through a war of extermination on Intemperance and its accessories, is, as it has been, our unshaken purpose, our unshrinking aim.

Enough of egotism. What THE TRIBUNE is to-day, we mean it shall be until we can make it better. How soon that may be, depends mainly on our patrons and friends, whose generous aid in the past we here thankfully acknowledge.

TO BUSINESS MEN.

Merchants, Manufacturers, Inventors, and all who have Wares, Inventions, Lands, or anything else to sell, must advertise if they expect to find purchasers, and we believe there is no other Advertising medium so good as THE TRIBUNE. An Advertisement inserted in all its editions will reach two hundred and eleven thousand subscribers, and more than half a million of readers.

RATES OF ADVERTISING
IN
THE NEW YORK DAILY TRIBUNE.

Ten Cents a line each insertion. Two Dollars a line per month. Nothing inserted for less than Fifty Cents.
LEADED ADVERTISEMENTS—Sixteen Cents a line.
FANCY DISPLAYED ADVERTISEMENTS—Double rates.
SPECIAL NOTICES—First Page—One Shilling a line each insertion. Nothing inserted for less than Seventy-Five Cents each insertion.
BUSINESS NOTICES—Fourth Page, before the leader—Twenty Cents a line each insertion. Nothing inserted for less than One Dollar each insertion.
IN CITY ITEMS—Prefixed by the word (Advertisement)—Twenty-Five Cents a line each insertion. Nothing inserted for less than One Dollar each insertion.
ABOUT NINE WORDS AVERAGE A LINE.

SEMI-WEEKLY TRIBUNE.

ORDINARY ADVERTISING—Twenty-Five Cents a line each insertion.
ITEM—(Advertisement)—Fifty Cents a line each insertion.

THE WEEKLY TRIBUNE.

ORDINARY ADVERTISING—One Dollar a line each insertion.
ITEM—In the News Column, prefixed by word (Advertisement)—One Dollar and Twenty-Five Cents a line each insertion. 544

HENRY WARD BEECHER'S
Life Thoughts.

The only collection of extracts from

HENRY WARD BEECHER'S

Discourses, revised and corrected by himself.

40,000 Copies

of this remarkable book have been sold during the past six months and the demand for it remains as active as when it was first published. No book ever issued from the press has received more unqualified praise, from both religious and secular newspapers, than this. From a very large number, we select a few at random.

From The Freewill Baptist Quarterly.

"Here are 300 pages of the wisest, deepest, and most striking of original utterances, by one of the most original, brilliant and versatile minds of the age. There is more philosophy here on some single page than many an elaborate treatise contains; more religious stimulus than in a score of lapsed-laid sermons; more poetry than in some acres of careful rhyming."

Life Thoughts.
HENRY WARD BEECHER.
40,000 Copies Sold.

From Zion's Advocate.

"There is not a dull or unmeaning sentence in it; but it is teeming with beauty, pathos, and sublimity."

From The Spiritual Age.

"Even those passages which are tinged with orthodoxy are meritorious, on the principle that a liver error is worth more than a dead truth. We rejoice to see the lightning-charged clouds passing through the moral atmosphere of society. Let us have electric life, and the purification that comes from it, at all hazards."

40,000 Copies Sold.
Life Thoughts.
HENRY WARD BEECHER.

From Ladies' Repository.

"It is well when such preachers find some one to catch the leaves that fall from the flourishing tree. People in sick chambers and far away places, who can never come upon the 'full-boughed tree,' will bless the hand that kindly gathered for preservation of its fullness and beauty."

Life Thoughts
OF
HENRY WARD BEECHER,

revised and corrected by himself.

40,000 Sold in Six Months.

From The Courier and Enquirer.

"His illustrations astonish not more by their beauty than by variety. Every species of knowledge, every region of nature and of human life, is laid under tribute to supply the coils of this prodigal fecundity.

"This volume more than any other of his published productions, exposes the causes of his extraordinary success as a preacher."

One vol. 12mo, 300 pp., $1.

Upon receipt of the price, a copy will be forwarded to any address by mail, postage prepaid.

PHILLIPS, SAMPSON & CO.,
Publishers, Boston.
And for sale by all Booksellers. 544

AGENCY OF BAGSTER & SON'S PUBLICATIONS

JOHN WILEY,
(Late Wiley & Halsted,)
No. 56 Walker St.,

Is Agent for the sale in this country of S. BAGSTER & SONS' Publications, and offers the same on the most favorable terms.

The following is a selection from their valuable list:

THE COMMENTARY WHOLLY BIBLICAL. An Exposition in the very words of Scripture. Complete in 3 vols., 4to, cloth $16 00
Ditto, morocco 25 00

THE LARGE PRINT PARAGRAPH BIBLE, with numerous Maps, etc. Complete in 4 vols., 12mo, cloth 16 50
Ditto, morocco 16 00
Or in separate books, 29 vols., cloth 15 00
(Any volume may be had separately.)

THE ANALYTICAL HEBREW AND CHALDEE LEXICON. An Alphabetical Arrangement of the entire Hebrew Language, as contained in the Old Testament Scriptures—including not only every word and every form of word, but every existing combination of these, with prefixes, suffixes, etc, and under every change of vowel points. 1 vol, 4to. Second edition 10 50

THE ANALYTICAL GREEK LEXICON TO THE NEW TESTAMENT. On the same plan as the Heb